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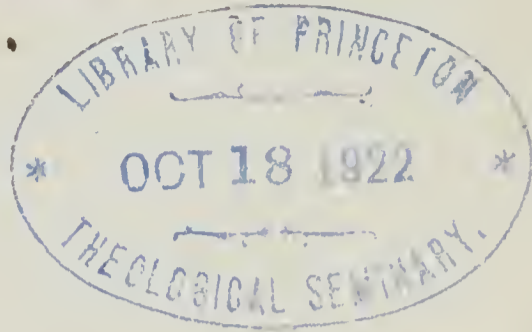
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Benj. Warfield

Princeton

Dec. 1853.

A



MANUAL

OF THE

CHALDEE LANGUAGE;

CONTAINING A

CHALDEE GRAMMAR,

CHIEFLY FROM THE GERMAN OF PROFESSOR G. B. WINER;

A

CHRESTOMATHY,

CONSISTING OF SELECTIONS FROM THE TARGUMS, AND INCLUDING NOTES ON THE
BIBLICAL CHALDEE; AND

A

VOCABULARY,

ADAPTED TO THE CHRESTOMATHY.

WITH

AN APPENDIX

ON THE RABBINIC AND SAMARITAN DIALECTS.

BY ELIAS RIGGS, D. D.

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P R E F A C E .

THE first edition of this work was published in 1832. The preface to that edition, kindly furnished by my respected instructor, the Rev. Moses Stuart, then Professor of Biblical Literature in the Theological Seminary at Andover, so well sets forth the advantages of studying the Chaldee dialect, that I retain the principal portion of it here. Prof. Stuart says :

“ The study of the Chaldee language is worthy of commendation, on various grounds.

“ (1) A knowledge of it is highly important, in aiding the student more fully to understand the Hebrew. The basis of Hebrew, Chaldee, Syriac, Arabic, and Samaritan, is well known, by every good oriental scholar, to be one and the same. Hence it may be truly said, that he who has a solid and fundamental knowledge of the genius of one of these languages, possesses a real knowledge of them all. The meaning is, that the genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all; so that he who has acquired a radical acquaintance with any one of them, is prepared to make very rapid and easy progress in them all. The student who understands the Hebrew, has only to read through the pages of the Grammar in the following sheets, in order to be fully satisfied of the correctness of this statement. And if correct, then is it obvious, that in every step of his progress in the study of the Chaldee, he is gaining additional light and satisfaction and confirmation, in regard to the meaning, forms, and structure of the Hebrew. Who will say that the study of Greek, Latin, French (specially the Norman), and Saxon, does not cast light upon the English language? Indeed, how can it ever be radically understood, without some knowledge of these languages? But the Chaldee is much nearer to the Hebrew, than any of these languages to the English.

“ (2) The most important ancient helps extant, for illustrating the

meaning of Hebrew words, are in the Chaldee language. The two Targums of Onkelos and Jonathan (which extend over the most considerable portion of the Old Testament) are more to be depended on in difficult cases, than any other aid to which we can resort, in all the store-houses of antiquity. In all probability they are older than the Christian era (excepting a few later adscititious passages that have been mingled with them); and inasmuch as they are substantially of the same idiom with the Hebrew, so they often give us the exact shape, as well as meaning of the Hebrew, better than any or all other ancient versions. Let the attentive student note the use which Rosenmueller has, with so manifest advantage to his commentaries, often made of the Targums. We may reasonably have a confidence in such ancient Chaldee translators, that they, at least for the most part, rightly understood their original.

“(3) Several chapters in Ezra and Daniel, as exhibited in our Hebrew Bibles, are in the Chaldee language. The student, then, who designs to acquire the power of consulting *all* the original Scriptures, must make himself acquainted with the Chaldee language.

“(4) Whoever designs to pursue Talmudic and Rabbinic literature, or to be able to judge of quotations from the Talmud or the Rabbins, must have some acquaintance with the Chaldee. The Gemara of the Talmud is *Chaldaic* in its idiom; and so are nearly all of the older Rabbinical writings. All the works of this class are, indeed, of a corrupt dialect and mixed nature; but they all *Chaldaize*.

“(5) The Chaldee is a very easy conquest to the well-grounded Hebrew student. A few weeks devoted to it will enable him to read it with as much facility as he does the Hebrew. Buxtorf's *Lexicon Chald. Talmud. Rabbinicum*, is a complete store-house of these dialects, and is a book which may be procured for a trifle. It is an “*opus triginta annorum* ;” and truly a paragon in this species of lexicography. Every biblical student should possess it. A Polyglott Bible will present the student with all the Targums; and Buxtorf's *Biblia Rabbinica* will not only give these, but all the distinguished Rabbinic commentaries, such as those of Kimchi, Jarchi, Aben Ezra, etc.”

After some remarks respecting the publication of such a work as the Chaldee Manual in this country, he adds:

“As to the work itself, the plan and the execution are throughout such as I can commend. The grammar is brief; but quite copious enough for the student who is well versed in Hebrew. In the text, notes, and lexicon of the Chrestomathy, will be found all that is needful

in an *introduction* to the Chaldee language. With Buxtorf's Lexicon and the Targums, one can easily make his own way, after reading this Chrestomathy."

A second edition of Prof. Winer's Chaldee Grammar appeared at Leipzig in 1842, revised and considerably enlarged. This was translated into English by the Rev. Hor. B. Hackett, D.D., Professor of Bibl. Lit. in Newton Theol. Institution, and published at Andover in 1845.

Revisiting my native land, after an absence of twenty-four years in the foreign missionary service in Greece and Turkey, it seemed to me due to the cause of Biblical literature that I should revise and re-edit the Chaldee Manual. This, with the full concurrence and approbation of Prof. Hackett, I have undertaken, availing myself of whatever seemed to be improvements in Prof. Winer's second edition, and incorporating numerous manuscript notes of my own. To the brief view of the Rabbinic dialect in the Appendix has been added a similar view of the Samaritan. The former is a Chaldaizing Hebrew, the latter a Hebraizing Chaldee.

I trust it will be found that the work has been decidedly enhanced in value, although somewhat diminished in size, by the omission from the Chrestomathy of the text of the Biblical Chaldee. The notes are preserved, and in the first edition the text also was printed for convenience of reference; but as every student has it already in his Hebrew Bible, it was thought that his interest would be best consulted by omitting it here, and thus diminishing the size of the book, and consequently its price.

This edition will be issued simultaneously in this country and in Great Britain. It is offered to the lovers of biblical and oriental study in both countries, with a prayer to the Author of the Scriptures, that He would condescend to employ it as a means of furthering in these highly favored lands the critical study of the Sacred Volume.

ELIAS RIGGS.

NEW YORK, January, 1858.

IN the tables of pronouns and numerals, and generally in the grammar, *unusual forms* are included in parentheses.

In references to the Scriptures, where the name of the Targum is not given, that of Onkelos is to be understood, when the passages cited are from the Pentateuch, and that of Jonathan, when they are taken from the prophets.

Distinct meanings of words are separated, in the vocabulary, by semicolons. Where two or more words are employed to express or illustrate the same definition, they are separated by commas.

INTRODUCTION.

CHALDEE LANGUAGE AND LITERATURE.



THE Aramean, one of the three grand divisions* of the Shemitish or Oriental languages, comprises two principal subdivisions; viz. the Syriac, sometimes called, by way of distinction, *West Aramean*, and the Chaldee, or *East Aramean*. The appropriate region of the latter was the province of Babylonia, between the Euphrates and Tigris, the original inhabitants of which (related in respect of their origin to the Hebrews and Syrians, and who should not be confounded with the *Chaldeans*, a tribe which occupied that region much later) cultivated this language as a distinct dialect, and communicated it to the Jews during the Babylonian exile.

The *Chaldeans* [Χαλδαῖοι, כְּשָׁדִיִּים] originated, as is evident from a comparison of the statements of Greek authors, (particularly Xenophon,) with those of the Bible, in the mountains of Armenia. Partly overcome by the Assyrians, they removed to the plains of Mesopotamia, and especially of Babylonia, in the seventh century B. C. They afterwards not only gained their own independence, but rose to universal dominion on the ruins of the great Assyrian Monarchy. The name *Babylonians* (Ezra 4: 9) we apply, on the other hand, to the original inhabitants of Babylonia, who were of a Shemitish (Aramean) stock. To them belonged the language of which we are treating; and it may therefore not inappropriately

* Aramean, Hebrew, and Arabic.

be termed Babylonish. For, that the *Chaldeans* did not speak the same language as the descendants of Abraham who settled in Palestine did, nor even a kindred dialect, is clear from the Chaldaic names of gods, kings, and offices, which appear in the Old Testament after the time of Nebuchadnezzar, and which are connected with the Medo-Persian language, (see Gesenius' *Geschichte der Hebr. Sprach.* p. 62 seq.), but which admit no adequate explanation from the Shemitish dialects.

The appellation *Aramean* (language) is derived from 2 Kings 18 : 26, Isa. 36 : 11, Ez. 4 : 7, and Daniel 2 : 4. In the first two passages the name אַרְמִיָּה is applied to the dialect through which the Assyrian and Chaldean officers made themselves understood in conversation with Hebrews [Jews]; i. e. the universal language of the inhabitants of the Assyrian [Chaldean] kingdom *on this side* the Tigris. See Gesenius *Com. zu Jes.* Vol. I. p. 956 seq. In the last case, on the other hand, the Chaldean magians address Nebuchadnezzar in *Aramean*; which is indeed remarkable. It is manifest however that the same dialect is meant from the sequel, in which the speech of the magians is inserted in the Chaldee dialect, now so called. In the Greek and Latin languages the term *Aramean* is not wholly wanting, (comp. Strabo I. p. 212. ed. Siebenkees,) although *Syriac* is very extensively used in respect to Syria, Mesopotamia, and Babylonia, and specially of the *languages* of these countries. Comp. Xen. *Cyrop.* 7, 5. 31. Jerome on Dan. 2 : 4. Strabo II. p. 58.—On the name applied to the Chaldee by the Talmudists, see Lightfoot *Hor. Heb.* on John 4 : 2, and below No. 2.

Chaldaic, [לְשׁוֹן כְּשָׁדִיִּים] in the Old Testament, signifies the language of the inhabitants of Chaldea proper, which, according to Dan. 1 : 4, was the court-language under Nebuchadnezzar. On the other hand, Philo uses *Χαλδαϊστὶ* of the Babylonian also, and even of the *ancient Hebrew*.

To what extent the Babyloneo-Aramean was cultivated, as a separate dialect, and whether it ever became the language of books, history does not inform us. That it continued in Babylonia, in connection with the proper Chaldee, as the language of ordinary intercourse, is evident, partly from the above-quoted Scripture passages and from several passages in Xenophon's *Cyropaedia*, but especially from the well known circumstance, that the exiled Jews found the Babylonish, as a *living* language, in the provinces to which they were carried. It appears also, from the remains of the *Pehlvi dialect*, that the Babylonish produced a very great influence upon the ancient language of the Chaldeans, (i. e. the Median.) See Gesenius *Com. über Jes.* Vol. I. p. 947.

2. By means of the Jews the Chaldee was transplanted into Palestine, where it became the vernacular tongue, and was employed by them, as it had been in Babylonia, as the language of books. Though the Aramean as spoken by Jews partook somewhat of the Hebrew char-

acter, no entire or very important corruption of it took place; and to this circumstance alone the Babylonians are indebted for the survival, or at least the partial preservation, of their language, which, even in the mother country, has, since the spread of Islamism, become extinct.

The Jews however did not, *immediately* after their return, adopt the Chaldee exclusively. It was not until the time of the Maccabees, that this language completely displaced the Old Hebrew, as Gesenius has demonstrated. *Gesch. d. Heb. Spr.* p. 44. Concerning the Chaldee as the language of books among the Jews, see No. 3. It is clear from Ezra 4: 7, 8, that it was also the government-language of the western provinces of the Persian empire. The Samaritans also spoke a dialect very nearly resembling the Chaldee.

In later times, the name *Hebrew* (Ἑβραϊσ, Ἑβραϊσ διάλεκτος, γλῶσσα τῶν Ἑβραίων, Ἑβραϊστί), was transferred to the Babylonish dialect; comp. Prol. to Sirach, John 5: 2, 19: 13. Acts 21: 40, 22: 2, 26: 14. Rev. 9: 11, 16: 16. Jerome Prol. to 1 Macc. It was even called πάτριος γλῶσσα, φωνή. 2 Mac. 13: 37. Joseph. Jewish War, Pref. § 1. The Talmudists, on the other hand, call the Chaldee, in distinction from the Old Hebrew, לשון הכנעני. See Lightfoot on John 5: 2. Also סורסי [Syriac] Baba Kama fol. 83, 1. Sot. 49. 2. Pesach. 61. 1. Compare C. H. Zeibich de lingua Jud. Heb. tempore Christi. Viteb. 1741. The name *Chaldaic* did not, however, become totally obsolete. We find it again in Jerome, Prol. ad Tob., Judith.

It is plain, from the nature of the case, that the Babylonish language would, as spoken and written by Jews, i. e. by those who inhabited Palestine, receive something of the Hebrew character. That such was the fact will be more particularly shown below, No. 3. Still the assertion is incorrect, that the Chaldee which we have, (and which has come to us only through the Jews,) has been extraordinarily corrupted by them, or is a mixture of Hebrew with pure Babylonian. See Michaelis Abh. v. d. Syr. Spr. 36 seq. Wahl Geschichte d. morg. Sprachen. § 78 seq. Meyer Hermeneut. d. A. T. vol. I. p. 266. Comp. Jahn, Einleitung in das A. T. I. 248, 284. For, from a comparison of the Chaldee (as it is found in the old Targums, for example) with the Syriac, which we learn from native Syrian authors, it is evident that the Chaldee has all the most important peculiarities of grammatical form and syntactical construction, as well as the greatest part of its stock of words—*copia verborum*, in common with the Syriac. Its prominent features are those of an *Aramean* dialect. On the other hand, those traits in which the Chaldee differs from the Syriac and agrees with the Hebrew, are few; and those few relate mostly to orthography and punctuation. See No. 4. But why may not all this be regarded as dialectic difference? As widely as the Aramean was extended,

it was natural that, like other languages extensively in use, it should split up into different dialects. The Hebrew and Phœnician, notwithstanding their original relation and vicinity, exhibit variations of this kind. Besides, it would be difficult, on the other supposition, to say why the Jews varied from the Aramean character in so few points, and those such as differed from the Hebrew not more than others which they have left untouched: why for example, they said *יִקְטֹל* instead of *יִקְטֹל*, *קִטְלָא* instead of *מִקְטֹלָא*, which certainly did not savor more of foreign idiom than *מִלְבָּיִן* for *מִלְבָּרִים*, *יּוֹמָא* for *הַיּוֹם*, or *מִקְטֹל* for *קִטּוֹל*.

The periods of Persian and Grecian supremacy introduced some Persian and Greek words into the Babylonish (though less than into the Syriac); whence even the Targum of Onkelos is not free from Greek words. But the Saracen dominion, which commenced with the invasion of Babylonia by the hosts of the Kaliphs, A. D. 640, soon swept away the ancient language of the country, so that at the present day scarce a relic of it exists in the East.

Note 1. There is a modern *Syriac* dialect spoken by the Nestorians on the plain of Oroomiah and in the mountains of Koordistan. See Smith and Dwight's *Researches in Armenia*, vol. II. p. 212, and Perkins' *Residence in Persia*, p. 11. The language of the Jews in the same region closely resembles this. So do those remains of Aramean which are found farther south in Mesopotamia. The fact that these remains have sometimes been called Chaldee, has perhaps arisen from the circumstance that a portion of the nominal Christians among whom they are found (viz., those who acknowledge the authority of the see of Rome) have been designated as the Chaldean church; or, perhaps, from the fact that these Christians reside in the region of the ancient Chaldea. Niebuhr, speaking of these remains, (*Reisebeschreibung*, vol. II. p. 352,) calls them indifferently Chaldee or Syriac. The subject is worthy of further investigation.

Note 2. Other Aramean dialects are, the *Samaritan*, preserved in a translation of the Pentateuch and a few hymns; the *Zabian*, in the books of the Zabians or Christians of St. John; and the *Palmyrene*, only in inscriptions. The first of these is more nearly related to Chaldee, and the others to Syriac.

3. The principal remains of the Chaldee dialect in our possession are the following. (1) In the canonical books, Ezra 4: 8—6: 18, 7: 12—26. Daniel 2: 4—7: 28, Jerem. 10: 11. (2) A class of translations and paraphrases of the books of the O. Test. [Targums] which have originated in different ages, and which exhibit very considerable varieties of linguistic and exegetical character.

Note 1. In respect to linguistic character, with which alone we are at present concerned, these remains of the Babylonish dialect may be divided into three classes. The purest Chaldee (i. e. the freest from Hebraism) appears in the *Targum of Onkelos* on the Pentateuch. Similar to this in respect to words, orthography, and grammatical construction, but somewhat inferior, is the *Biblical Chaldee*, which is interspersed throughout with Hebrew peculiarities; e. g. the substitution of ה for א whether quiescent or not, the Plural termination ם—, the Dual form, the conj. Hophal. Finally, the *remaining Targums* are composed in a language, not only abounding in foreign words, but exhibiting many peculiar forms, (e. g. *Hiphil* אוקרים from קים, מ preformative of the Infin. Paël, Ithpeël, and Ithpaäl,) part of which resemble the Syriac or Rabbinic, (as נ prefixed to the 3d p. Fut. and the syllable נה prefixed in Passives,) and part arise from contractions, (as in the numerals.) These peculiarities have been noticed, though inadequately, by Eichhorn (Einl. ins A. T. II. 6 seq. 90 seq.) They deserve indeed to be collected into a separate treatise. In the sequel the later Chaldee will constantly be distinguished from the earlier.

Note 2. The language of the Talmud is commonly termed *Chaldee*. The Mishna and the Gemara are however very different. The former is written in a dialect nearly resembling the Hebrew, and is only disfigured by some Chaldee forms; the style of the Gemara exhibits the fundamental characteristics of Chaldee, both in respect to the roots of words and their grammatical conformation—still it is to be regarded, especially the Jerusalem Gemara, as a *very corrupt* Chaldee. Its grammar needs therefore to be treated separately. See J. E. Faber Anm. z. Erlernung des Talmud. und Rabbin. Gött. 1770.

Note 3. The Syrochaldaic originals of several of the Apocryphal books [those which were written in Palestine] are lost. See Jerome Prol. ad Tob., Judith, 1 Macc. and the Intrr. of Eichhorn, Bertholdt, and De Wette. Josephus also wrote his work on the Jewish War in the Syrochaldaic language, (Jewish War, Preface § 1.)

4. The Chaldee with which we are now concerned sustains, as is apparent from the slightest observation, a near relation to the Syriac, and shares with that dialect all its essential peculiarities, both in respect to the forms of words and their themes, but differs from it in details sufficiently to claim separate individuality as a dialect. These variations concern rather the grammatical forms than the themes of words, and especially punctuation, in which the Chaldee nearly accords with the old Phœnician and Hebrew.

Note 1. On the connection of Chaldee with Syriac, see Michaelis Abhandl. von der syr. Sprache, pp. 12 seq.

Note 2. A full consideration of Chaldee *ground-forms* would be out of place here. I shall only notice the change of letters for others of somewhat different sounds, in such words as the Chaldee has in common with the Hebrew. In consequence of that flat pronunciation which characterises the Aramean dialects, we frequently find **ד** and **ה** substituted for the Hebrew **ז** and **ש**; e. g. **דְּבַח** to offer (sacrifices), **דְּהַב** gold, **דְּרַע** seed, **דְּחַבַּר** to break in pieces, **דְּחַר** an ox; and **ט** for **צ**, as **טוּר** a rock, **טְטָא** counsel. Besides these, **א** is used almost constantly instead of **ה** final, **צ** is sometimes changed into **ע**, as **אַרַע** [אַרְעָ] (On the cause of this change, compare Gesenius Heb. Lex. letter ע); **נ** into **ל**, as **אַלְמָנָא** a widow. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e. g. **בְּבְרִית** [Heb. בְּפְרִית] brimstone, **קוּבַע** [Heb. כּוּבַע] a helmet, **טְצָא** [Heb. תְּצָא] to wander.

Note 3. In respect to *grammatical* forms, the Chaldee shares the following peculiarities in common with the Syriac.

(1) The same forms of words are pronounced with fewer vowels than in Hebrew, so that the consonants predominate in grammatical formations; as, **קַטַל**, **מְלִיָּה**, **קַטְרִיל**.

(2) The *emphatic state* (of nouns) equivalent to the article in Hebrew and Arabic.

(3) The use of **דְּ** as a sign of the Genitive case; also as a Relative Pronoun; and the formation of Possessive Pronouns from **דְּיִל** and suffixes, as **דְּיִלִּי** mine, **דְּיִלְךָ** thine.

(4) **ל** as a mark of the Accusative.

(5) The termination **ִין** for the plural of masculines.

(6) Distinction of genders in the 3d p. plur. Pret. of verbs.

(7) The formation of Passives by prefixing the syllable **אַתְ**.

(8) The formation of the third conjugation like **אַתְקַטַל**.

(9) Imperatives Passive.

(10) Two participles in the Actives of the second and third Conj.

(11) The use of the participles with pronouns for a separate tense.

(12) The preference of **א** to **ה** as a termination of words; e. g. **מְלִיקָא** a queen, and the consequent confusion of verbs **לֵא** and **לֵה**.

(13) The use of pleonastic suffixes before the Genitive.

(14) The use of the 3d p. pl. of Actives in a Passive sense.

Note 4. Peculiarities of the Chaldee, in which it differs from the Syriac, and in some of them more nearly resembles the Hebrew. (1) Preference of the clearer-sounding vowels. Thus *a* is often substituted for the Heb. and Syr. *o*; e. g. **בְּרַב**, Syr. **ܒܪܒܐ**; **אַלְהָא**, Syr. **ܐܠܗܐ**; **עֵלָם**, Heb. **עוֹלָם**; **אַנְשׁ**, Heb. **אַנָּשׁ**; **קַל**, Heb. **קוֹל**; **קְרָא**, Syr. **ܩܪܐ**; the plural termination of feminines **ִין** instead of Syr. **ܐܝܢܐ**. So the Chaldee often has **י** where **ו** occurs in Syriac, e. g. **כַּל**, **כְּ**; and **ִין** for the Syr. **ܐܝܢܐ**; e. g. **תְּקַטַּל**, Syr. **ܬܩܬܠܐ**.—(2) Avoiding diphthongs; compare **יִדְמָא** with

מֶמְסָא, מִלְכִּי const. st. with מַלְכָּב, אִוְלִיד with אִוְלִי, גְּלוֹ with גְּלֵה; also otiant letters; compare מִלְכִּי *my king* with מַלְכָּב, קְטָבִי with מַלְכָּב, קְטָבִי with מַלְכָּב.—(3) The possibility of doubling letters not guttural; as קְטִיל, מֶמְסָא.—(4) The tone regularly on the ultimate; מִלְכָּב, מַלְכָּב.—(5) The formation of the Inf. except in Peal without the prefix מ, &c.—In respect to orthography, it may be remarked here that the *scriptio plena*, or full mode of writing quiescents, is decidedly prevalent in Chaldee.

THE FOLLOWING ARE THE PRINCIPAL HELPS TO THE STUDY OF CHALDEE.

I. LEXICONS.

J. Buxtorfii († 1629) *Lexicon Chaldaico-Talmudico-Rabbinicum*. Basil. 1640. fol.

Edm. Castelli *Lexicon Heptaglotton*. London, 1669. fol. (This work contains a complete Chaldee Vocabulary.)

M. J. Landau, Rabb. Aram. Deutsch. *Wörterbuch zur Kenntniss des Talmud., der Targum. u. s. w.* Prag. 1819.

II. GRAMMARS.

(a) Of the Shemitish dialects generally, or at least of the Aramean dialects.

J. Buxtorf. *Gram. Chald. et Syr.* Basil. (1615) 1650. 8vo.

Lud. de Dieu († 1642.) *Grammatica Ling. Orient. Heb. Chald. et Syr. inter se collatarum*. Lugd. Bat. 1628. 4to. Frcf. a. M. 1683. 4to.

J. H. Hottinger († 1667) *Gramm. quatuor linguar. Heb. Ch. Syr. et Arab. Tigur.* 1649. 4to. Heidelb. 1658.

Andr. Sennert († 1689) *Hypotyposis harmonica ling. Or. Chald. Syr. et Arab. cum matre Heb.* Viteb. 1653. 4to.

Car. Schaaf († 1729) *Opus Aram. complec. Gram. Chald. Syr. &c.* L. Bat. 1686. 8vo.

Ign. Fessler *Instt. Ling. Orient. Heb. Ch. Syr. et Arab.* Vratisl. 1787, 1789. 2 vols. 8vo.

J. Gottfr. Hasse († 1806) *Prakt. Handb. der aram. Sprache.* Iena 1791. 8vo.

J. Jahn († 1817) *Aram. oder chald. u. syr. Sprachlehre.* Wien 1793. 8vo.—*Elementa Aram. s. Ch. et Syr. ling. lat. reddita et accessionibus aucta ab Andr. Oberleitner,* Vindob. 1820. 8vo.

J. S. Vater, *Handbuch der hebr. syr. ch. und arab. Gramm.,* Leipzig, (1802) 1817. 8vo.

† The obelisk designates, throughout this list, the year of an author's decease.

(b) Of the Chaldee language only.

Chph. Cellarii (†1707) *Chaldaismus sive Grammatica nova Linguae Chaldaicae*. Cizae. 1685. 4to.

Henr. Opitii (†1712) *Chaldaismus targ. talm. rabb. Hebraismo harmonicus*. Kil. 1696. 4to.

J. Dav. Michaelis (†1791) *Grammatica Chald.* Goett. 1771. 8vo.

Wilh. Fr. Hezel *Anweis. zum Chald. bei Ermangelung alles mündl. Unterrichts*, Lemgo. 1787. 8vo.

N. W. Schröder (†1798) *Instt. ad fundam.—Chaldaismi bibl. brevissime concinnata* (1787) ed. 2. aucta et emend. Ulm. 1810. 8vo. (a proper appendix to the Hebrew grammar of this author. See Eichhorn's *Bibl.* VIII. 694.)

F. Nolan, *An Introduction to Ch. Grammar*. Lond. 1821. 12mo.

W. Harris, *Elements of the Chaldee language*, Lond. 1822, 24 pp. 8vo. (republished at N. York.)

Jul. Fürst, *Lehrgebäude der Aramäischen Idiome in Bezug auf die indogerman. sprachen.* (1 Thl. *Formenlehre der Chald. Grammatik.*) Leipzig, 1835. 8vo.

G. B. Winer, *Grammatik des biblischen und targumischen Chaldaismus*, Leipz. 1824, and 2d ed. 1842. 8vo. (the basis of this work.)

III. CHRESTOMATHIES AND READERS.

Geneseos ex Onkelosi paraphr. Chald. quatuor priora capita unà cum Dan. c. 2. Chald. Ed. W. Fr. Hezel. Lemgo, 1788. 8vo.

Geo. Lor. Bauer (†1806.) *Chrest. e paraphras. Chald. et Talmude delecta c. nott. et ind.* Nürnberg. 1792. 8vo. (See Eichhorn's *Bibl.* IV. 895 seq.)

J. Jahn, *Ch. Chrestomathie grösstentheils aus Handschriften*. Wien, 1800. 8vo. (without a vocabulary.)

H. Adolf. Grimm (†1813.) *Chald. Chrestomathie mit einem vollständigen Glossar*. Lemgo. 1801. 8vo.

G. B. Winer, *Chal. Lesebuch, aus den Targ. d. a. T. ausgewählt*, Leipz. 1825. 8vo.

The Hebrew Lexicons generally contain also the Chaldee words which occur in Daniel and Ezra. The older Hebrew Grammars, (compare those of Alting and Danz,) contained also brief instructions for Chaldee.

CHALDEE GRAMMAR.

PART I.

ORTHOGRAPHY AND ORTHOEPY.

§ 1. *Consonants.*

THE Chaldee is written with the same characters as are employed in Hebrew; and, so far as we can trace its ancient history, was never expressed by any others. Indeed the square character, now termed *Hebrew* by way of distinction, appears to have belonged originally to the Chaldeans, (Babylonians,) and to have taken the place of the old Hebrew character among the Jews in the age succeeding the Babylonish exile.

The most ancient Phoenician, the Samaritan and the Hebrew coin-letter alphabets are essentially the same. The letters of the Palmyrene inscriptions, (the oldest of which date back to the first century after Christ,) much more resemble the square character. So do the letters of the Egyptian Aramean inscriptions, which are still more ancient. See Gesenius' *Geschichte der Hebr. Sprache und Schrift*, pp. 140 seq. Wood's *Ruins of Palmyra*, (the plates,) and Kopp's *Bilder und Schriften*, II. 245 seq.

§ 2. *Punctuation.*

1. The vowel-points, which are employed in Hebrew, have been transferred to the Chaldee, and appear in many manuscripts, and most editions of the Chaldee text. Since

it is evident that these points are the work of the Jews, and were invented several centuries after Christ, it is plain that the Chaldee must originally have been written without vowel-points. Thus the Palmyrene inscriptions exhibit no vowel-marks. But the letters י ו א [*matres lectionis*] were earlier employed, in doubtful cases, as a guide in reading.

The last-mentioned fact is clear from such orthographical phenomena as הוֹכְמָא, בִּלְשָׁאֲצֹר, מְלָאח, Dan. 2: 35, etc. and from the abundant use of the *scriptio plena* throughout.

2. The transfer of the Hebrew vowel-points to the Chaldee took place in an age when the vowel system of the Jews was yet in an imperfect state; and in later times, the pointing of the Chaldee text, especially that of the Targums, did not receive the same attention which was devoted to the Hebrew. These circumstances exhibit clearly the reason why the punctuation of the Chaldee writings appears, at present, far less regular than that of the Hebrew. This irregularity is indeed so great that not only do different copies and editions, (especially those of London and Venice,) differ widely from each other, but there prevails throughout an extreme variableness in the use of the long and short vowels.

On the variable punctuation of the Targums, see Eichhorn Einl. ins A. T. Part 2. p. 24 seq.

3. Long vowels sometimes occur in a mixed syllable without the tone, and *vice versa*, short vowels in a simple syllable. (Especially are ו and — employed altogether promiscuously, to which usage only a slight tendency is noticeable in Hebrew. See Gesenius Lehrgebäude p. 60.) For examples of the former comp. הוֹנִינָה Deut. 23: 16, אִתְרִינִין Jer. 49: 19, עֲלִין [allīn] Dan. 4: 4; of the latter קִטְלוּ.

4. The violation of the rule of Qamets Hhatuph, in such cases as הוֹכְמָא is only apparent. The ו is only a superfluous *mater lectionis* and is by no means to be regarded as quiescing in Qamets Hhatuph, or as a consonant [*Hhāvchma*] since it is written without Sheva. In general, however, Qamets Hhatuph seldom occurs in Chaldee words.

DAGHESH.

5. *Daghesh lene* is subject to the same general rules as in Hebrew.

a. The pron. suff. כּוֹן and כֵּן never receive it.

b. In some editions, יֵ- in the middle of a word is treated as a diphthong, and the next letter does not receive *Daghesh lene*; as בַּיְתֵי *baithî*. Generally however י is regarded as a proper consonant, and we find בַּיְתֵי גַלְתֵּי *bây-tî, gelây-tâ*.

c. Nouns of the form מִלֵּךְ (Heb. מֶלֶךְ) are treated as though the ground-form was מֵלֶךְ, and *Daghesh* is inserted in the כ where a mixed syllable precedes; as מִלְכָּא, מִלְכֵּי.

6. *Daghesh forte* compensative

a. Is inserted in the first radical of verbs עֵע; e. g. אֲדַקֵּס for אֲדַקֵּס, Aphel from דַּקֵּס.

b. In ה of the passive prefix אֲהַ it compensates for the omission of א the characteristic prefix of Aphel, e. g. אֲהַאֲקַטֵּל for אֲהַאֲקַטֵּל.

Note. The peculiarity of the Chaldee in both these cases is, that the letter for which compensation is made would, if the word were fully written, have *succeeded* the letter in which *Daghesh forte* is inserted. In Hebrew this is unusual, and where it occurs might perhaps be denominated Chaldaism.

c. Sometimes, especially in the later Chaldee, it compensates for the omission of quiescents and consequent shortening of the vowel preceding the letter in which *Daghesh forte* is inserted; as אֲלֵנָּא instead of אֲלֵנָּא, Gen. 3:2, Pseud. Jon. The converse of this also takes place; § 7. a. (2.)

7. Forms which regularly exhibit *Daghesh forte*, but sometimes appear with a different orthography.

a. The letter נ sometimes takes the place of *Daghesh forte*, even where the radical form does not exhibit a נ; e. g. הַנִּיעַל Dan. 2:25, instead of הַיעַל or אַיעַל from עַלל. This may have arisen from an imperfect acquaintance with Chaldee. A Jew, on perceiving that נ was expressed in Chaldee in many cases where his own language required *Daghesh forte* or a long vowel compensating for it, would perhaps be liable to employ it even where it was not required by good Chaldee usage. See below § 6. a. note. Gesenius, *Lehrgr.* § 33. 3.

b. Very frequently no compensation is made for the exclusion of *Daghesh forte* from gutturals; e. g. הַמְקַרְבֵּיִן Gen. 3:3, נִחַשׁ 2 K. 21:6.

c. As in Hebrew, *Daghesh forte* is sometimes dropped when the letter in which it would regularly be inserted has Sheva.

MAPPIQ.

8. Mappiq is inserted, as in Hebrew, in ה where it is not quiescent.

a. In the Pronominal suffixes ה־ָ and ה־ִ, comp. § 8.

b. In ה when it occurs as the last radical of a verb or noun and is not quiescent; e. g. גָּבַהּ Ps. 131 : 1, אָלַהּ Dan. 2 : 28.

ACCENTS.

9. *a.* In the Chaldee portions of the original Scriptures, the same accents are employed, and subject to the same rules, as in Hebrew, only that the half-accent Metheg is much less regularly and less frequently inserted than in Hebrew.

b. In the Targum of Onkelos, the train of accents is substantially the same as in the original text. See Chrestomathy Part I. Note on No. 1.

c. To the text of the other Targums no accents have been appended.

§ 3. *Tone-Syllable.*

The tone falls in Chaldee, (as in Hebrew,) usually on the last syllable. The following forms are exceptions, and are accented on the penultimate.

1. Segholate nouns which follow the Hebrew form; as מְלִיכָה, טַעַם, בְּלִיַּח, which however occur almost exclusively in the biblical Chaldee.

2. Verbal forms terminating in הָ א־ָ אָּ and הִ; as קִטְלָהּ, קִטְלָא, קִטְלָאָּ, קִטְלִי, קִטְלוּ.

3. The suffixes הָּ א־ָּ אָּּ וְהִי א־ָּ אָּּּ א־ָּּּ א־ָּּּּ; e. g. מְלִיכָהָּ, הוֹדְעָתִי, &c.

The German and Polish Jews place the tone in Chaldee (as they also do in Hebrew) on the penult. Whether this was the ancient Babylonish accentuation, cannot be decided from the accentuation prevalent in Syriac; since two closely related dialects may differ widely in this respect. Were

the vowels of the Chaldee, as we have them, entirely conformed to the old Babylonish pronunciation, we should have, in them, a clew to the ancient accentuation.

§ 4. *Of reading unpointed text.*

As points have not been attached to all the Chaldee text, and since the unpointed, (besides the use of the *mātres lectionis* א, ו, י, which obtains likewise in Heb.) presents some peculiarities, it may be well here to notice, as an assistance in reading without vowels, one usage at least, which obtains in the Targums, viz. that a double ו or י is sometimes employed,

(*a*) In the middle of a word, either to indicate that these letters are moveable; as מצוּתָא i. e. מְצוּתָא, תניינא i. e. תְּנִינָא; or that they are to be pronounced double; as אתדרותת i. e. אֲתִדְרִיתָת, חיבין i. e. חִיבִין.

(*b*) In the end of a word, especially when it is necessary to distinguish between the pronouns יִ and יְ; as רגליי i. e. רְגְלֵי.

Note. Only one *abbreviation* occurs in the Targums, viz. יי for יהוה. The Talmud abounds with them. See J. Buxtorf De Abbreviat. Hebr. Basil. 1640. 8vo.

PART II.
ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES WHICH REGULATE THE DERIVATION AND INFLECTION
OF WORDS.

§ 5. *The subject generally.*

1. BEFORE entering upon the derivation and modifications of the various parts of speech, it will be necessary to notice briefly the general principles according to which these changes take place. In Chaldee, as in every other language, these changes respect partly consonants, and partly vowels, which will naturally divide this subject into two parts.

2. It is proper to distinguish, among the changes of consonants and vowels with which we meet in the inflections of the parts of speech, between those which are *necessary*, and those which are the result of *euphony*. The former class includes those changes which are essential to permanent forms,—those which run through the language, and which form, so to speak, its substratum. Such are the terminations of the persons in verbs, and of the numbers in nouns. Those changes, on the other hand, may be reckoned *euphonical*, which are not essential to the form, but result simply from facility of utterance;

as *קטלין* instead of *קטלין*, *באדין* instead of *באדין*, *אסתהר* instead of *אסתהר*. So in Latin we have *imminutus* for *inminutus*, *mi* for *mihi*, *hodie* for *hoc die*, &c. It is plainly with this latter class of changes that we are at present chiefly concerned.

§ 6. *Mutations of Consonants.*

The derivation and inflection of words, so far as they depend on the consonants, are effected by other letters (beside those which compose the root) being prefixed, inserted, or suffixed; or by the radicals themselves being omitted, doubled, or commuted with other letters; e. g. *מקטל*, *קטול*, *קטלנא*, *קטל* from *קטל*; *טב* from *טוב*; *גלי* from *גלא*. For these purposes the Chaldee employs the letters *א, ה, ו, י, מ, נ, ת*. It belongs to the details of etymology to exhibit the manner in which these servile letters are employed in each particular case. Those changes only will be noticed in this place, which, in the formation and inflection of words, are the results of euphony. Such are the *assimilation*, *transposition*, *omission*, *commutation*, and *insertion* of consonants.

a. Assimilation takes place regularly, (1) Of the letter *נ*, when it occurs as the final consonant of a mixed syllable and immediately precedes another consonant. Thus instead of *ינפק* is commonly written *יפק*, *מנכתב* instead of *מנכתב*. Comp. § 18.—(2) Of *ת* in the passive prefix *את* with a succeeding *ט* or *ד*, more rarely with any other letter. See § 10. 5.

Note. The converse of this takes place, when, instead of doubling a consonant, the letter *נ* is inserted; e. g. *קניצי* for *קניצי*; *אנבה* for *אבה* Job 31:12. Dan. 4. 9. (This takes place however in only a few words which must be learned by practice.)—*י* also is so used in the later Targums; e. g. *איקרונ* instead of *אקרונ* Gen. 38:9. Pseudo-Jon. *מירלי* instead of *מירלי* Eccl. 10:12.

b. Transposition. The *ת* of the passive preformative

א regularly changes places with the first radical, when that happens to be a sibilant (ז, ס, צ, ש or שׁ); e. g. אֲשֶׁכַח, אֲסַחֵר, אֲצַטִּיב.

c. The following letters are *dropped*. (1) י and נ in some forms in which they would stand in the beginning of a word without a vowel; e. g. פָּק instead of נָפַק, דַּע [Imp.] for ידַע.—(2) Consonants destitute of vowels, by contraction; e. g. אֲתָשֶׁר instead of אֲתָשֶׁר, תְּרִיסָר instead of אֲאִבָּר. Here belong also אֲבָד instead of אֲאִבָּר, סָרְתָא instead of סְעָרְתָא Ex. 9:31, Jon.—(3) נ without a vowel and in the end of a syllable, of participles changed into tenses; e. g. קָטְלִיתִין for קָטְלִינָתִין.—(4) Very frequently the quiescents; e. g. יִמְרֵן instead of יִאֲמְרוּן, תְּזַהֵר instead of יִתְזַהֵר.—(5) ת in the end of words, constantly in the absolute state of feminine forms like מְלִכָּה;—also in the later Targums בֵּי for בֵּית Gen. 22:19, Jon.

d. *Commutation* takes place, especially of *quiescents*; (1) When one quiescent letter is exchanged for another capable of quiescing in the same vowel; as מִיבָד instead of מֵאבָד, (which is merely an orthographical change;)—(2) When a quiescent, homogeneous with the characteristic vowel of a particular form, is substituted for one which would be heterogeneous; as אֲקִים for אֲקִום (אֲקִום).

But those numerous cases of verbs ל"א do not belong here, in which י appears instead of א; nor such instances as קָדְמִיָּהּ instead of קָדְמָהּ; for in these cases the י is only the *original* consonant (which had been displaced by another) restored. See above.

e. *Insertion*. א prosthetic is sometimes inserted in cases where otherwise a syllable would commence with two consonants; e. g. אֲשֶׁרִי, אֲבָרִי. Here belong also such cases as אֲתָנִיר instead of אֲתָנִיר, אֲתָקְטִל instead of אֲתָקְטִל. For *Daghesh forte* is here *euphonic*, being primarily designed to shorten the pronunciation, (see Gesenius, Lehrgeb. p. 860,) though it constantly indicates the

doubling of the consonant; and for this purpose the vowel of the \aleph falls back to the η of the prefix.

§ 7. *Vowel-changes.*

The derivation and inflections of words are effected, in the second place, by *vowels*, when forms of words derived from the same ground-form are characterized by different vowels; ex. מִלֵּךְ from מֶלֶךְ, קָטַל from קָטַל, סָבַל from סָבַל. It is impossible to decide, in each particular case, why such and such vowels have been selected as characteristic of the form. We can distinctly ascertain, however, what are the characteristics of particular forms; and this again must be referred to the details of etymology. Only some variations from the general principles which regulate these forms, and some other modifications of vowels which result from facility of pronunciation, will be noticed here. Vowels, in the course of formation and inflection, are *commuted*, *transposed*, *dropped*, or *inserted*.

a. Commutation of vowels; (1) Short for long, when a mixed syllable loses the tone; as כָּלֵהוּן from כָּל, חֲזֵהוּ from חֵה, עֶקֶר *const. state* of עָקַר. In these cases $\overset{\cdot}{\iota}$ pure generally becomes $\overset{\cdot}{\iota}$; and $\overset{\cdot}{\iota}$, $\overset{\cdot}{\iota}$. When the long vowel remains unchanged, either that is impure, or the last consonant of the ground-form is thrown forward and pronounced with the suffix; e. g. שְׁלֵמֶכוֹן Dan. 3:31. So constantly in Hebrew; as דְּבַרְהָ. See above § 2. 2.—(2) Long vowels take the place of short;—in pause; as כָּסָה Dan. 2:32, אָמַר Dan. 4:6, אָתָּה Gen. 4:11, מִשְׁלָחָה Ex. 4:13, (though this is not universally the case; comp. Dan. 2:9, 17);—before a guttural which would regularly be doubled; as מְבַרְהָ instead of מְבַרְהָ, מֵאֲרָעָה instead of מֵאֲרָעָה, (although this likewise is not without exceptions, especially if the guttural be ה or ה. Dan. 4:16, 24);—

before other consonants, less frequently; as אִיקָרוֹן instead of אֶקָרוֹן Gen. 38 : 9. Ps. Jon. see § 6. a.;—when a quiescent which would regularly have a composite Sheva, drops it and quiesces in the preceding vowel; as לֵאדִין instead of לְאֶדִין.—(3) It is for the sake of euphony that, in final syllables which terminate in a guttural, Pattahh is usually found before it, instead of the usual characteristic vowel; as יִשְׁלַח instead of יִשְׁלַח, שִׁבַּח instead of שִׁבַּח; also that when a syllable terminates in a quiescent preceded by a heterogeneous vowel, that vowel becomes homogeneous; e. g. אוֹסִירָה instead of אוֹסִירָה.

The case of *simple* syllables, in which long vowels have displaced the short ones, does not belong here. In most of these instances, the *punctuators* probably employed the short vowels; and such forms as שְׁמַעֲנִי, בְּקִרְוֵי occur only in particular editions.

b. Transposition of vowels takes place in some monosyllabic forms of verbs, the vowel of which is between the last two radicals, when they receive a pronominal suffix; as קָטְלָהּ from קָטַל;—also in some contracted forms of verbs עָע; as יִדְקַק for יִדְקַק;—and finally, in cases like קוֹם for קוֹם, מֵאֵתִי for מֵאֵתִי, when the moveable א or ו, etc. throws back to the preceding consonant its own vowel, for the sake of quiescing in it.

c. Vowels are dropped, in the final syllable of ground-forms, only when formative syllables are added, and then much less frequently than in Heb.; e. g. עֲלָמָא from עָלַם, יִקְטְלוּ from יִקְטְלוּ, פְּרִזְלָא from פְּרִזַּל, קָטְלוּ from קָטְלוּ. The vowels most frequently omitted are Pattahh, Tseri and Hhireq.

d. Finally, vowels are inserted; (1) When two consonants would otherwise stand together without a vowel in the beginning of a syllable; as יִקְטַל from קָטַל, לְמִלְךָ from מִלְךָ. The vowel most commonly employed in such cases to facilitate pronunciation is Hhireq. But when

the following consonant is a guttural, and has a composite Sheva, the preceding consonant takes the short vowel corresponding with this Sheva; as **וַאֲזַא**, **לְאָאָר**.—(2) In cases like **הַעֲבֹדוּן** Ez. 7:18, **הֶהָרִיבָה** Ez. 4:15, instead of **הַעֲבֹדוּן**, **הֶהָרִיבָה**; where three consonants would come together, in the beginning of a syllable, without a vowel.

Note. In case (1) the inserted vowel regularly belongs to the first of the two consonants which would have been without vowels. In the later Targums, a practice somewhat different prevails to considerable extent. Instead of a *short* vowel under the first consonant, a *long* vowel appears under the second; e. g. **וַאֲמַר** instead of **וַאֲמַר** Gen. 3:1. Ps. Jon. et passim. **הַמְתִּילָא** instead of **הַמְתִּילָא** Gen. 3:24. Ps. Jon.

CHAPTER II.

PRONOUNS.

§ 8. *Personal and Possessive Pronouns.*

1. Personal pronouns are divided, as in Hebrew, into two classes, separate and suffixed. The former express, with some exceptions, the nominative case, and the latter the oblique cases.

TABLE OF THE SEPARATE PRONOUNS OR GROUND-FORM.

Singular.		Plural.		
1. c.	אָנָא , (אַנְהָא)	<i>I</i>	1. c. אַנְהָא , נְתָנָא , (אַנְנָא)	<i>we</i>
2. c.	אַתָּא , אַנְהָא (אַנְהָא)	<i>thou</i>	2. m. אַתְּוּן , אַנְהָוּן }	<i>ye</i>
3. m.	הוּא (אִיהוּ , אַנְהוּ , הוּ)		2. f. אַתְּוּן , אַנְהָוּן }	
	Prov. 25:20, like the Syr.)	<i>he</i>	3. m. { אַנְוּן , (הַנְוּן)	<i>they</i>
3. f.	היא (אִיהָא , אַיְהָא),	<i>she</i>	3. f. { הַמְוּן , הַמְוּן }	
			3. f. אַנְהָא , (הַנְהָא), אַנְהָא }	

2. The suffix (or inseparable) pronouns are appended to verbs, to the signs of cases (§ 60) and prepositions, or to nouns. In the last case they are usually translated by possessive pronouns, though the genitive of personal pronouns would more exactly express them; precisely as in

Greek, *πατήρ μου*, &c. The following are the suffixes attached to verbs.

1. c.	נִי, (נִי)	<i>me</i>	נָא, נָא (נָא, נָא)	<i>us</i>
2. m.	נָא, נָא	} <i>thee</i>	כֹּן	} <i>you</i>
2. f.	נָא, נָא, נָא		כֹּן	
3. m.	נָא, נָא (נָא, נָא)	<i>him</i>	נָא, נָא	} <i>them</i>
3. f.	נָא, (נָא)	<i>her</i>	נָא, נָא, נָא	

Which of the forms is to be used in each particular case, is explained in § 16, where also will be found an explanation of the so-called *Nun epenthetic*, which is frequently inserted between the verbal form and its suffix.

3. The suffixes of nouns are divided, again, into two classes, viz. those attached to nouns singular, and those attached to nouns plural. The latter are expressed by somewhat lengthened forms, in which the *י* of the plural termination commonly appears. They are generally the following:

I. SUFFIXES TO NOUNS SINGULAR.

Singular suffixes.		Plural suffixes.		
1. c.	נִי	<i>my</i>	נָא	<i>our</i>
2. m.	נָא	} <i>thy</i>	כֹּן, כֹּם	} <i>your</i>
2. f.	נָא, נָא		כֹּן	
3. m.	נָא	<i>his</i>	נָא, (נָא)	} <i>their</i>
3. f.	נָא, (in bibl. Ch. נָא)	<i>her</i>	נָא, נָא	

Note 1. Twice, instead of נָא appears נָא Dan. 4 : 15, 5 : 8; the Targumists wrote likewise נָא Gen. 1 : 12, 21, or with the full orthography נָא. Appended to the words נָא, נָא and נָא which before suff. take the forms נָא, etc., the suff. of the 2d and 3d per. sing. take the forms נָא, נָא; the last of which forms occurs also elsewhere as a noun-suffix. Gen. 3 : 5. Est. 1 : 12.

The same forms are attached to *prepositions*, (excepting such as are originally plural nouns, § 44. 2.) and to the signs of cases נָא, נָא, etc.; as נָא, נָא, etc. See below § 44.

II. SUFFIXES TO NOUNS PLURAL.

Singular suffixes.		Plural suffixes.		
1. c.	נִי	<i>my</i>	נָא, נָא, (נָא)	<i>our</i>
2. m.	נָא, נָא	} <i>thy</i>	נָא	} <i>your</i>
2. f.	נָא, נָא		נָא	
3. m.	נָא, נָא	<i>his</i>	נָא	} <i>their</i>
3. f.	נָא, (נָא Dan. 7 : 7, 19.)	<i>her</i>	נָא	

Note 1. These suffixes are regularly appended, however, only to plurals masculine. Indeed, it is from the termination of such nouns, that the ך comes, which appears in the suffix of the 2d per. sing. and in all the plural suffixes. Feminines frequently take the sing. suff. ך, ך, etc. Gen. 20:17. Dan. 2:32, 5:2. Ez. 4:17, 6:18. Is. 1:4. Prov. 1:18. Gen. 47:9. In Syriac this is constantly the case. The Chaldee exhibits a medium between the usage of the Hebrew and that of the Syriac.

Note 2. The suffix ך is in some editions written ך or ך. Frequently it appears abbreviated ך Dan. 5:10. 2 Sam. 11:8, 24. Ps. 119:4.—So also the feminine ך is in many editions written ך, so that the genders are not distinguished. Isa. 49:18. Ven.

Note 3. The possessive pronoun may be expressed separately from its noun by appending suffixes to ך (comp. of the relative ך, and ך, sign of the dative case); or, more rarely, to ך (comp. of ך relative and ך, sign of the genitive case); e. g. ך ך, *thy king*, lit. the king who [is] to thee. Usage has however made these particles mere signs of the genitive; for even to them ך (relative) is prefixed.

Note 4. Prepositions which are originally plural nouns take the suffixes of pl. nouns; e. g. בְּתַרְי, קְדַמוֹהִי, עֲלוֹהִי, בְּיַנְיֹכּוֹן. See § 44. 2. So also do אִיה [= Heb. יֵשׁ,] לִיה its negative, and בְּמֵא, *as*; e. g. אִיהִי, לִיהִי, בְּמִיהוֹן, and the suffix must be rendered in the nominative case.

§ 9. Other Pronouns.

1. The *Demonstrative Pronouns* are, sing. masc. ך (Jer. 26:9; Gen. 37:19, Job 9:24, ך), ך (Ps. 24:6, 52:8,) *this, that*; plur. com. אֵלֶּה, אֵלֶּיךָ, אֵלֶּיךָ *these, those*.

Note. With the Hebrew article, הַהוּא, הַהוּא (Ex. 20:1) are equivalent to our expressions *this very, precisely this*. So also are the forms אִיהוּא, אִיהוּא, אִיהוּא (Ruth 1:16. Lam. 1:4.)

2. The *Relative Pronoun* is ך (as a prefix), or ך* (as a separate word), of both genders and both numbers. It designates regularly the Nominative or Accusative. How the other oblique cases are indicated, see in Syntax § 60.

3. The *Interrogative Pronouns* are expressed, sometimes, according to the Hebrew analogy, by מִן *who?* of

* In the Egyptian Aramean inscriptions זי and זה. Comp. the Heb. זָה.

persons, (whence מִנִּי for הִי מִן Prov. 20 : 6, 27 : 4,) and מָה (מָה) *what?* of things: sometimes, by prefixing the interrogative particle אִי to the *demonstrative pronoun*: אִיִּין m. אִיָּא f. (הִיָּא, הִיָּי). The latter mode is rather more expressive, *who indeed? who then?*

On the mode of designating the reflexive and reciprocal sense of pronouns, compare Syntax, § 49. 1.

CHAPTER III.

VERBS.

§ 10. *Derivation and inflection of verbs generally.*

1. Verbs, as in Hebrew, are generally *primitive*. A few are formed from nouns, and are called *denominatives*; e. g. שָׁרַשׁ *to eradicate*, אֶשְׁתָּרַשׁ *to take root*, from שָׁרֵשׁ *a root*; הֶאָהוּל *to pitch a tent*, from אֹהֶל *a tent*; אֶשְׁתַּמּוּדַע *to be acquainted*, from מוֹדַע *an acquaintance*.

2. The roots of verbs consist, generally, of three consonants which are pronounced in one syllable with the vowel — under the middle radical. A few consist of four consonants [quadriliterals], and are pronounced with — —; as סָרַבַל *to cover*. The root is the third person singular masculine Praeter, and from this are derived, not only the other parts of the active voice, but a passive consisting of the same moods and tenses.

Derivative Conjugations.

3. As in Hebrew, other forms, derived from the root and analogous to it, are employed to express various modifications of the original sense. These also are conjugated through an active and a passive voice. They are generally two, קָטַל and אֶקְטַל. These, as well as the

ground-form, are called *conjugations*; so that we may reckon in Chaldee three usual conjugations, each including an active and a passive voice. For the unusual conjugations, Shaphel, Poël, &c., see § 14.

4. *Characteristics and signification of the conjugations.* (1) The 2d conjugation or Paël is characterized, like the Hebrew Piel, by Daghesh forte in the 2d radical. (a) Its signification is usually *causative*, when Peal is intransitive; as הָכִים *to be wise*, הִכִּים *to make wise*; הָיַר *to be white*, הִיַר *to make white, to wash*. (b) Frequently Paël has merely the sense of *exhibiting, regarding, or treating* a person as being or doing what is expressed in Peal; e. g. כָּדַב *to lie*, כִּדַּב *to regard one as a liar, to convict one of falsehood*. (c) Sometimes it is *privative*; as רִישָׁן *to remove ashes*; סָקַל *to clear out stones*.

(2) The characteristic of the 3d conjugation or Aphel is א (sometimes ה) prefixed to the root, and the vowel — (or —) in the last syllable. In signification it is usually (a) causative of Peal (especially in verbs which want Paël, though both are sometimes found; e. g. סָמַק , צָרַק). Thus לָבַשׁ *to put on*, אַלְבִּישׁ *to cause [another] to put on, to clothe*, חָטָא *to sin*, אַחַטִּי *to seduce or entice to sin*. Sometimes, (b) like Paël, it has merely the sense of *exhibiting, &c.*, e. g. אַצְדִּיק *to show [a person] to be righteous, to treat as righteous, to acquit*.

Note. The same conjugations are not in use in all verbs. A large number appear only in Peal, others in Paël only; for examples of the latter compare זָמַר , חָבַר , סָנַף , סָלַח . Where the same verb has both Paël and Aphel, these two conjugations, for the most part, have different senses; e. g. מִלֵּךְ *to advise*, אַמְלִיךָ *to constitute a king*.

5. The Passives of all the conjugations are characterized by the preformative syllable אָה . The ה of this prefix is sometimes assimilated to the succeeding letter, or transposed with it, as follows.

(a) When the active form commences with ד, ט or ת, the ת of the passive prefix is assimilated, and expressed by *Daghesh forte* in the following letter; e. g. אֲדַבֵּר, אֲטַפֵּחַ, אֲתַבֵּר, from דַּבֵּר, טַפֵּחַ and תַּבֵּר. Less frequently, and only in the later Targums, does the same assimilation take place before other letters; e. g. אֲכַתִּיב *it is written*, for אֲתַכְתִּיב, Eccl. 12 : 10.

(b) If the ground-form commences with a sibilant [ז, ס, צ, ש or שׁ], the ת is inserted after that letter; e. g. אֲשַׁחֲבֵק. But after ז, it is changed into ד; as אֲזַדְמִן from זָמַן; and after צ into ט; as אֲצַטְדִי from צָדָה.

The signification of these forms is not merely passive, but sometimes reflexive or reciprocal; as אֲתַמְלִיךָ *to consult together*; frequently, even in the sense of the Greek middle voice; e. g. אֲסַתְבֵּן *to get an advantage*.

Moods and Tenses.

6. All these conjugations have, in both active and passive voices, the Praeter and Future tenses, the Infinitive and Imperative moods, and the Participle. The actives have two participles throughout. All these arise out of the ground-form, mediately or immediately, by the insertion of formative letters, or by a different pronunciation of the radicals, or by both together. The different persons of the Praeter and Imperative are formed, as in Hebrew, by suffixes, and the Future by prefixes and suffixes, originally fragments of personal pronouns.

7. *Verbs are either regular or irregular.* The former class includes all those verbs, the radicals of which remain unchanged throughout all their inflections; the latter, those which suffer a change or omission of one or two radicals.

§ 11. *Inflection of the Regular Verb.*

1. Most nearly connected with the Praeter stands the *Imperative*, from which the Future is derived. The Imperative of Peal is characterized by the vowel ֶ ; those of Paël and Aphel are like the Praeter of the same conjugation.

2. The *Future* is derived from the Imperative by prefixing י ; which is pronounced in Peal with ֶ , in Paël with ֶ , in Aphel (where the ס suffers elision) with ֶ , and in all the Passives with ֶ [יִת].

3. The *Infinitive* is formed from the Praeter in two ways. (a) In Peal by the prefix מ . (b) In the other conjugations and in all the Passives, by the sufformative syllables סֶ־פֶ־ .

4. The *Participles* are also derived from the Praeter, and are formed, (a) In Peal, by merely changing the vowels, קָטִיל, קָטִיל; (b) In all the other conjugations and in the Passives, by prefixing מ which is pronounced in Paël with ֶ , in Aphel with ֶ and in the Passives with ֶ , מֵה. Of the two Participles in the Active forms, the first has ֶ constantly in the last syllable, and is active; the second has ֶ in the ultimate, with a passive signification.

5. The formation of the persons is more simple in the Praeter and Imperative, in the Future more complex. The following table exhibits the letters and syllables employed in forming the different persons.

Sing.	3. m.	3. f.	2. m.	2. f.	1. c.	Pl. 3. m.	3. f.	2. m.	2. f.	1. c.
Praeter.	—	תֶ־	תֶ־	תֶ־	תֶ־	הֶ־	סֶ־פֶ־	תֶ־תֶ־	תֶ־תֶ־	סֶ־פֶ־
Imperat.			—	יֶ־				הֶ־	סֶ־פֶ־	
Future	יֶ־	תֶ־	תֶ־	תֶ־תֶ־	סֶ־	יֶ־תֶ־	יֶ־תֶ־	תֶ־תֶ־	תֶ־תֶ־	יֶ־

6. When sufformatives are added which take the tone,

(a) The vowels — , — and — (the latter only in the Fut. Peal) of the final syllable of the ground-form, are dropped, provided the sufformative commences with a vowel. Those which precede ה and ס— of the 3d person plural Praeter, and the termination of the Imp., since these sufformatives do not take the tone, are retained.

(b) In the 3d pers. fem. and 1st pers. com. sing. Praet. in Peal and Ithpeel, where two consonants would, according to the above rule, come together without a vowel, Hhireq is introduced to facilitate pronunciation.

Note. The principal variations of the Chaldee, from the mode of forming the persons in Hebrew, are, that, in the former, the 2d p. sing. Praet. has, generally, no distinction of gender, while the 3d p. plur. has; and that the 3. plur. fem. Fut. takes ה instead of ה for its preformative. The sufformatives of the Future (e. g. ה—) are capable of an easier explanation than in Hebrew.

§ 12. Notes on the paradigm of the Regular Verbs.

I. Generally.

1. Forms with — are often written fully (ה—) or even with — , e. g.
 - a. 1 sing. and 2. f. plur. Praeter; as שְׁמַעִית Gen. 3:10, (שְׁמַעִית Pseudo-Jonathan,) עֲבַדְתִּיךָ Ex. 1:18. Ps. Jon.
 - b. Paël and Aphel; e. g. אֶהְיֶיךָ 2 K. 6:23, מִלִּילְתָּהּ Ps. 16:2.
 - c. The Part. act. in Pe. e. g. נָהַח Dan. 4:10, 20, נָכַר Gen. 3:15. Jeru. Targ. סָבַר Gen. 3:9. Pseudo-Jon. should doubtless be read סָבַר .
 - d. The Participle Peil sometimes, though seldom, appears in a contracted form; as הִקְלַח Dan. 5:27.
2. *Praeter.* The 2. p. sing. masc. sometimes as קִטְלָתָא Prov. 23:8. 2 Sam. 14:13. The 1st pers. sing. m. sometimes appears in the form קִטְלִיתָ , Gen. 3:10, 13, Pseud. Jon.; or even like the 2d person; e. g. פִּקְדִתָּא , Gen. 3:22, Pseud. Jon. The 3. p. pl. m. sometimes in the later Targums takes a paragogic ה ; e. g. עֲבַדְתֶּיךָ Gen. 3:7, שִׁבַּחְתֶּיךָ Ps. 148:7. The fem. sometimes appears ending in ה— ; as אֶמְרֶיךָ Ruth 1:10, אֶמְרֶיךָ 1:19.
3. *Future.* Instead of the formative ה the Targum of Proverbs, in accordance with the Syriac, exhibits also ה ; e. g. נִדְגַלְתָּהּ Prov. 16:10, etc. Compare Dathe, *de ratione consensus version. Chald. et Syr. Prov.* Leipzig, 1764. pp. 16.—Instead of ה , appears ה as termination of the 3d p. pl. m. Ez. 4:12, הִחַטְתֶּם .
4. *Infinitive.* The biblical Chaldee has ה— sometimes instead of ס— , termination of all the Inf. excepting Peal. Dan. 2:12, 14. Ez. 7:14. Dan. 6:4. In the Targums sometimes appears ה (without suffixes) Esth. 1:5. Ps. 102:23. Sometimes the characteristic ending ס— is

omitted; as 1 Sam. 26:25, 30:8. Paël, Aphel and the Passives have sometimes a מ prefixed to the Inf. e. g. מִחֲלָקָא Sol. S. 1:7, מִבְּאֲשָׁא Deut. 32:23, Jerusalem Targ. Forms like הִלְוִיָּהּ Lev. 13:7. Jon. אֶתְחַוִּי Job 1:13, אֶקְסוּיָּי Deut. 18:10. Jer. T., with paragoric ו־, are more rare.

5. *Passives.* Instead of the preformative אֶ the biblical Chaldee frequently exhibits הֵ (Ez. 6:2, &c.); the later Targums in the 1st. conj. נָה; e. g. נִהְמָסֵר 1 Sam. 23:7; (agreeing with the Rabbinical conj. Nithpaël); and in the Inf. of all the conj. מָה; as מִהִנְקָמָא Ex. 21:20, Jer. T. מִסְתַּחֲלָקָא Deut. 32:1, Jer. T. On the other hand Prof. Winer in the second ed. of his grammar remarks that the Participles sometimes drop their initial מ, and cites as examples אִישׁ־מָרָא Job 28:21, and אֶתְחַשְׁבֵּנָא Gen. 31:15. J. T.; but Walton's Polyglott has in these passages מִשְׁמָרָא and אֶתְחַשְׁבֵּנָא.

II. Notes on the several conjugations.

1. *Peal. a.* Some verbs, especially such as are intransitive, take ו־ (ו־) or ו־ (ו־) and a few י as the characteristic vowel of the Praeter; e. g. בְּאִישׁ *to be evil*, טָאָב *to be good*, יָתַב *to sit*, שָׁכַיַּב *to lie (recline)*, חֲזָקָה *to be strong*, דְּמִוּהָ *to sleep*, Gen. 2:21, חֲרוּב *to be dry*. These vowels remain in those persons where ו־ is usually retained; e. g. שָׁאֲלָתָא Prov. 30:7, שָׁאֲלָנָא Ez. 5:9, סִלְקוּ 4:12, חֲרוּבוּ Jer. 49:4. The 3d p. sing. fem. also retains its vowel; as בְּטִלְתָּ Ez. 4:24, חֲרוּבְתָּ Ezek. 26:2.—Such verbs in ו־ or ו־ form the Imp. in ו־, ו־ or ו־; as לְבַשׁ 1 K. 22:30, אֲזַל Gen. 22:2, קָרַב Job 2:5; the Future in ו־, ו־ or ו־; as חֲכַבְשׁ Dan. 5:16, תִּתְיַיַּב Deut. 28:30, וְתִקְוָה Gen. 31:35. When two forms of the Future, as ו־ and ו־, or ו־ and ו־ coexist in the same verb, they have different significations; e. g. וְקָרַב Num. 1:51, [who] *will approach*, (Future,) וְקָרַב Isa. 5:19, *let [it] approach*, (Optative,) etc. But verbs in ו־ form the Fut. in ו־; e. g. וְדַמְוָה Ps. 121:4.

b. The Infinitive, in the later Targums, has sometimes the termination אֶ; e. g. מִסְעָדָא Ps. 118:7. Sometimes it has the form מְקָטַל, Job 29:6. Ruth 4:6; less frequently like the Heb. קָטוּל or קָטוּל; e. g. Gen. 49:6. Ruth 2:1. Ps. 105:14, (even with suff.,) or as Inf. absol. קָטוּלִי Lev. 13:7, Pseud. Jon.

c. The Imperative exhibits, in a few instances, the full orthography קָטוּל, 2 Sam. 13:20. Ps. 31:24. It sometimes occurs with Hholem in accordance with Hebrew analogy; as בְּחוּן Ps. 26:2; especially with suffixes; e. g. קָטוּלְנִי 1 Sam. 20:8.

2. *Ithpeel.* The last syllable sometimes takes ו־ (ו־); e. g. הִשְׁתַּבַּק Dan. 2:44, comp. 2 K. 7:4. Prov. 3:5. Gen. 9:7, אֶתְחַיִּיבוּ Eccl. 12:11. Sometimes ו־; as אֶתְפַּלֵּג Gen. 14:15.—Preformative sometimes אֶ, Dan. 7:15.

3. *Paël.* אֶ preformative of 1. sing. Fut. has sometimes ו־; e. g. אֶבְסֵר Isa. 42:9, אֶסְלֵם 63:3; and even ו־; as אֶמְלִיל Deut. 32:1, Jon., where the Jer. T. has אֶמְלִיל.—As in Hebrew, Daghesh forte is sometimes omitted when the middle radical has Sheva.

4. *Ithpaal.* Final vowel sometimes ו־ or ו־; e. g. אֶתְפַּעֵם Hos. 4:11,

אֶהְפִּיךָ Ps. 105:25, מִהֲבִינָךְ Gen. 3:15, Jer. T. Heb. Pual forms occasionally appear instead of this conjugation; as מִזְוִמֶךָ Isa. 53:5, מִבְּרִיךְ Gen. 28:17, Jon. מִצְוִינֶיךָ Gen. 37:3, Jon.

5. *Aphel*. In the biblical Chaldee, and occasionally in the Targums ה appears, as the preformative of this conj. (הַקְטִיל), and even in the Fut. and Part. after the characteristic prefixes; e. g. הִרְגִּירוּ Ez. 5:12, הִכְרִיזוּ Dan. 5:29, יִהְיֶשְׁפַל 7:24, הִהַנְזִיק Ez. 4:13, מִהִקְרִבִין 6:10.—Hiphil sometimes takes the place of Aphel in the biblical Chaldee; e. g. הִצְהִיר Dan. 5:20, 7:22.

6. *Ittaphal*. For this conjugation, which indeed *elsewhere* is seldom found, the *biblical* Chaldee constantly exhibits *Hophal*; e. g. Ez. 4:15, Dan. 4:33, 7:11, (with Qamets Hhatuph or *Shureq*.)

§ 13. Personal inflection of the Participles.

1. The Participles of all the conjugations, in order to supply the want of a Present tense, are, as in Hebrew, construed with the separate Personal Pronouns of the first and second persons; e. g. קָטַל אֲנִי *I kill*. Beside this mode, the Chaldee has one peculiar to itself, viz., to inflect the Participle by the addition of pronominal fragments, thus forming in fact a new tense. The two Participles Peal are, after this mode, inflected as follows.

		<i>First Participle.</i>		<i>Second Participle.</i>	
		Sing.	Plur.	Sing.	Plur.
2 m.	קָטַלְתָּ *	קָטַלְתוּן	קָטַלְתוּן	קָטַלְתָּ	קָטַלְתוּן
2 f.	קָטַלְתִּי	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתִּי	קָטַלְתֶּן
1 m.	קָטַלְנָא	קָטַלְיֹון	קָטַלְיֹון	קָטַלְנָא	קָטַלְיֹון
1 f.	קָטַלְנָא	קָטַלְנָן	קָטַלְנָן	קָטַלְנָא	קָטַלְנָן

2. In the biblical Chaldee a kind of passive preterite tense is in use, formed by appending the sufformatives of the Praeter to the Part. Peil. It takes the place of Ith-peel.

1. c.	2. f.	2. m.	3. f.	3. m.	
קָטַלְתָּ	קָטַלְתִּי	קָטַלְתָּ—תָּא	קָטַלְתָּ	קָטַלְתָּ	Sing.
קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	Plur.

* *Qatēlāth*, not *qōtlāth*, § 2. 9. a. The learner should bear in mind that a knowledge of forms alone can enable him to distinguish Qamets Hhatuph from Qamets.

Comp. Dan. 5:27, 28, 30, 7:4, 6, 11. Ezra 5:14. That these are not to be considered forms of Praeter Peal with — is plain, partly from their passive signification, and partly from the fact that other forms of the same are usually employed in the Praeter in an active sense.

§ 14. *Unfrequent Conjugations and Quadrilaterals.*

1. As in Hebrew, certain unfrequent conjugations occur, some of which are confined to particular classes of irregular verbs.

a. *Poel* and *Ithpoal*, characteristics, same as in Hebrew; e. g. סוּפֵק Hos. 13:5, סוּבֵר Num. 11:12; especially in verbs עָע; as שׁוּמִים, אֲשַׁתּוּמִים.

b. *Polel* and *Ithpolal*, in verbs עָו; e. g. רוּמִים Ps. 75:8. Dan. 4:34, אֲתָרוּמִים Dan. 5:23. Ps. 107:25.

c. *Palel* and *Ithpalel*; as טַעֲמִים, אֲשַׁתַּעֲמִים.

d. *Palpel*, formed by repeating the first and third radicals, and *Ithpalpal*; e. g. בְּלָבֵל Gen. 11:9, טַמְטִים, (from טוּם) Judg. 3:22, דְּבַדְדָּה (from דוּדָה) Ps. 143:3. Comp. §§ 19, 22.

e. *Shaphel* and *Ishtaphal*; e. g. שְׁכַלְל Ez. 4:12. Gen. 49:10, אֲשַׁתַּעֲבֵר Gen. 49:10, וְשַׁתְּכַלְל Ez. 4:13.

שִׁיזִיא Ez. 6:15, is Shaphel from יָצָא. Gen. 2:2, without א, שִׁיזִי; Passive אֲשַׁתִּיזִי to procure the completion of a thing, to finish.

2. *Quadrilateral verbs* follow usually the form of Paël; e. g. קְטַרְגַּי (Syr. ܩܬܪܓܝ i. q. *κατηγορεῖν*) Job 37:20, כְּרִיבַל 20:15, תִּרְגַּם to interpret. The origin of these verbs is to be explained, for the most part, as in Hebrew. See Gesenius Lehrgeb. p. 861, seq.

Note. Altogether peculiar is the verb שִׁיזִיב (שִׁיזִיב) Dan. 3:28. *Fut.* שִׁיזִיב Isa. 53:11. *Inf.* שִׁיזִיבָה Dan. 3:15. *Part.* מְשִׁיזִיב Dan. 6:28. *Pass.* אֲשַׁתִּיזִיב Gen. 32:30. Syr. ܩܬܪܓܝ. This Chaldee form should however be regarded rather as a kind of *Poel* than as a quadrilateral.

§ 15. *Verbs with Gutturals.*

1. The gutturals (א, ה, ח, ע, and to some extent also, ר) present the same peculiarities as in Hebrew. It will

be sufficient therefore to give examples of the most important forms.

2. Verbs Pe guttural. *Peal*, Praet. עָבַד f. עֲבָדָה 2. m. עֲבָדָה 1. c. עֲבָדָה, Imp. עָבֵד, עֲבִיד, עָבִיד, אָזַל, (אָזִיל), אָחַד, אָחַד (אָזִיל), Ex. 4:4, fem. עֲבָדִי, (אָמַרִי Gen. 12:13), Plur. עֲבִידוֹ Ex. 5:16, אָמַרִי Dan. 2:9, Inf. מְעַבֵּד, מְהַדֵּר, Fut. יַעֲבֹד, יַחֲזֹר, יַעֲבֹד, יַעֲבֹד, Participles עָבֵד, עָבִיד.—*Ithpeel*, אֲתַעֲבֹד, אֲתַעֲבֹד.—*Paël*, Praet. עָבַד, Fut. יַעֲבֹד.—*Ithpaal*, אֲתַעֲבֹד.—*Aphel*, Praet. אֲעַבֵּד, אֲחַסֵּן, אֲחַרִּיב, Fut. יַחֲלִיף, יַחַסֵּס, Part. מִחֲלִיף.

3. Verbs Ayin guttural. *Peal*, Praet. יָהַבַת f. יָהַבַת, 1. c. יָהַבַת; Imp. בָּחַן; (בָּחֹן); Inf. מִבְּחֵן; Fut. יִבְחֵן; Part. בָּחֵן.—*Ithpeel*, אֲתַבְחֵן, אֲתַבְחֵן.—*Paël*, חָרַב, Inf. קָרַב.—*Aphel*, אֲבַחֵן.

4. Verbs Lamedh guttural. *Peal*, Praet. שָׁכַח fem. שָׁכַח; Imp. שָׁכַח, שָׁכַחִי; Fut. יִשְׁכַּח, יִשְׁלַח (יִשְׁמוֹעַ); Part. שָׁכַח.—*Ithpeel*, אֲשַׁכַּח, fem. אֲשַׁכַּח.—*Paël* Praet. שָׁכַח, Fut. יִשְׁכַּח; Part. act. מִשְׁכַּח Dan. 4:34.—*Ithpaal*, אֲשַׁכַּח.—*Aphel*, אֲשַׁכַּח, אֲשַׁכַּח, 1st. pers. אֲשַׁכַּח.

Note 1. When the first radical of a verb Pe guttural happens to be א, this letter is frequently dropped in *Ithpeel* when it would be without a vowel (i. e. would have a composite Sheva), and by way of compensation, ה of the prefix takes Daghes forte; e. g. אֲתַחַד instead of אֲתַחַד Num. 15:13, 35:33.

Note 2. Verbs Lamedh guttural have the Praet. 3. sing. fem. sometimes terminating in — or — (the latter only in verbs ל"ר) with the tone on the penult; e. g. אָמַרְתָּ Gen. 30:16, אָמַרְתָּ Dan. 5:10, נִבְּרַתָּ Gen. 16:3.

Note 3. When the 1st radical takes a comp. Sheva, verbs פ"א and פ"ה usually have —, Dan. 2:9. Sol. S. 5:3.; verbs פ"ח and פ"ע, generally —.

Note 4. Forms like הִחֲסִין Dan. 7:22, belong not to *Aphel* but to *Hiphil*, and are Hebraisms.

Note 5. Occasionally verbs with א for their second radical, exhibit י instead of that letter in *Paël*; as שִׁיר from שָׂאֵל, שִׁיר from שָׂאֵר. See § 6. d.

§ 16. *Regular Verbs with suffix Pronouns.*

1. Of the suffixes given above in the table, § 8, 2. those which begin with a vowel, are generally appended to verbal forms terminating in a consonant; and *vice versa*, those which begin with a consonant, to verbal forms terminating in a vowel. The Imperative and Participles must be excepted, as they frequently take those suffixes (of the 1st pers. sing. and plur.) which have no union-vowel; as קָטַלְנִי, קָטַלְנָא.

2. The changes which verbs undergo in consequence of the accession of pronominal suffixes, respect chiefly the vowels, which are sometimes dropped, sometimes transposed. See Paradigm II.

(a) *Peal*, Praeter. Before suffixes which have a union-vowel the 3d pers. sing. masc. has the form קָטַל; as קָטַלְתָּ *he killed thee*, קָטַלְנָא *he killed us*, קָטַלְנוּ *he killed them* [*those men*]. Before כּוֹן and בֵּן the original form remains. The 3d pers. plur. masc. becomes קָטַלוּ, (before כּוֹן and בֵּן, קָטַלוּ,) the fem. which is rare, קָטַלְתָּ; as קָטַלְתָּ, קָטַלְתְּהוּ, the 2d masc. קָטַלְתָּ. The 2d pers. sing. remains unchanged, though in a few cases we have for the fem. קָטַלְתְּהוּ, Jer. 15 : 10. The 1st pers. sing. takes the form קָטַלְתִּי, (rarely קָטַלְתִּי, as Num. 23 : 11, Jer. 30 : 14, or קָטַלְתִּי Gen. 3 : 22, Pseudo-Jon.) The 1st pers. plur. has the form קָטַלְנוּ and takes suffixes for the most part with the union-vowel ׀; e. g. קָטַלְנוּהוּ *we killed him*.

In the Venice Polyglott, and occasionally in Walton, the 3d p. sing. masc. Praet. retains its vowel under the second radical; as קָטַלְתָּ for קָטַלְתָּ.

(b) *Future*. The 3d fem., 2d masc., and 1st pers. sing. receive suffixes precisely like the 3d pers. masc., and that, for the most part, with Nun epenthetic. The 2d and 3d persons plural fem. take the *form* of the masculine,

i. e. with suff. these forms are *common*. See Job 19 : 15. Gen. 30 : 13. Ex. 1 : 16.

(c) *Imperative*. Forms with — in the 2d pers. plur. masc. throw this vowel back to the first radical before suffixes; e. g. אֶמְלִיכֶיךָ Ex. 16 : 25.

(d) The *Inf.* and *Part. Peal*, having the form of nouns, may take the suffixes either of verbs or of nouns; as מְקַטְלִי and מְקַטְלִיךָ.

(e) In all those persons of *Paël* and *Aphel*, which terminate in the third radical, — is dropped before suffixes which have a union vowel. The same takes place, (on account of the tone being thrown forward,) in the forms קַטְלוּ, אֶקְטְלוּ. The 2d pers. sing. fem., the 2d pers. plur. masc., and the 1st pers. plur. in the *Praeter* receive suffixes as in *Peal*.

(f) The *Infinitives* of all the conjugations except *Peal* take before suffixes the termination וֹת; e. g. קַטְלוֹתֶיךָ, אֶקְטְלוֹתֶיךָ. (Sometimes, though rarely, this ending appears out of the suffix state. Ps. 102 : 32. Num. 9 : 17. Est. 1 : 5.)

Note 1. An epenthetic ו is frequently inserted between the verb and the suffix. This is most common in the *Fut.* and *Imp.*; rare in the *Praet.* (ex. Ps. 16 : 7. Isa. 63 : 9. Gen. 6 : 2. Jud. 13 : 23. 2 K. 20 : 13;) and still less frequent in the *Inf.* (Prov. 22 : 21. Sol. S. 6 : 11.)

Note 2. In the Targum on Prov. appears an epenthetic ו; e. g. הַשְׁמַדְתֶּם, הַיְבַקְתֶּם, 4 : 6, 8.

§ 17. Irregular Verbs generally.

1. Of these there are, as in Hebrew, two general divisions, *defective* and *quiescent*. The irregularity generally respects but one letter. Verbs which exhibit irregularity in two of their radicals are called *doubly anomalous*, § 24.

2. The first general division comprehends two classes, viz. פִּי, and עֵע; the second, four, viz. פִּי, פִּי (פִּו), עֵו (עֵו),

and ל"א. The last include also such verbs as in Hebrew belong to the class ל"ה.

Note. The division of irregular verbs into *defective* and *quiescent*, is not of special importance, and is neglected by the most recent grammarians.

§ 18. *Verbs Pe Nun.*

The irregularity in these verbs results from the same cause, and is almost throughout the same as in Hebrew.

1. The letter נ, where it would otherwise terminate a mixed syllable, is assimilated to the succeeding consonant; e. g. מִנְפֵק for מִנְפֶק.

2. In the Imper. Peal, where נ would regularly stand without a vowel in the beginning of a syllable, that letter is ordinarily dropped; e. g. פֶק for נִפֶק, (נִפֵל, Jer. 25 : 27.) Beside these, which are common to Hebrew,

3. Some forms have, usually, a different characteristic vowel from that of regular verbs: thus the Future is generally like יִפֶק or יִפּוֹק; Aphél אֶפִיק. In the Imp. the forms פּוֹק, פּוֹק and פֶק are about equally common, though not ordinarily found in the same verb.

4. Ithpeel, Paël, and Ithpaal present no irregularity.

Note 1. From No. 1. there are many exceptions, chiefly in verbs which have a guttural for the second radical; e. g. יִנְהוּם Isa. 5 : 9, מִנְהִיר Prov. 29 : 13. (But נִחַח is inflected according to the rule above; as Fut. יִחַח [instead of יִחַח], Aphel אֶחַח.) Also in some others; e. g. יִנְהֵן Dan. 2 : 16, הִנְהֵן Ez. 7 : 20, מִנְזֶק Ps. 91 : 7, הִנְפֶק Ez. 5 : 14.

Note 2. The verb נִתֵן takes י in the Fut. as its characteristic vowel; e. g. יִתֵן Ex. 25 : 16, הִתֵן Deut. 21 : 8. Once יִתֵן, Dan. 2 : 16.

§ 19. *Verbs Ayin doubled.*

The anomalies of these verbs, which accord only in part with the same class in Hebrew, are particularly the following.

(a) The root is a monosyllable, with its vowel between the first and second radicals, in Peal, (excepting the participles,) and in Aphel; and so, either

(1) No trace of the doubling of the second radical remains ; as is the case in Peal Praet. 3d pers. sing. masc.. 2d masc. and fem., and in the 1st and 2d persons plur., in the Imp. masc. sing. and fem. plur., and more rarely in the 1st Part. ; e. g. דַּק, דֹּק, דִּקְתָּ ; or

(2) It is indicated by Daghesh forte in the 2d radical in those persons of the Praet. and Imp. Peal, the sufformatives of which commence with a vowel ; as דַּקְתָּ, דַּקְתָּ, דַּקְתָּ ; or, finally,

(3) It is compensated by Daghesh forte in the first radical in the Fut. and Inf. Peal, and throughout Aphel ; as אֲדַק, יִדְּק ; or even sometimes, in Ithpeel, in ה of the preformative syllable אַת ; e. g. אֲתַדְּק.

(b) Instead of *Paël* and *Ithpaal*, which are regularly formed, (see Dan. 4 : 10, 7 : 20. Ps. 35 : 15, 42 : 6,) *Palpel* and *Ithpalpal* are generally used ; as אֲדַקְּךָ, דַּקְּךָ, Job 9 : 17, 30 : 14. Isa. 21 : 9 ; or *Poel* and *Ithpoal* ; e. g. Dan. 4 : 15. Job 9 : 6, מִתְּרוֹפֵּה.

The Participles of Peal are usually regular. The second, or *Peil*, appears once in the form דַּקְּךָ Ex. 32 : 20.

An example of Ithpeel regularly formed, is אֲתַדְּקָנִי Am. 7 : 1. Jer. 50 : 27.

The following from the Biblical Chaldee are Hebraistic forms. Aph. הִצִּילָנִי Dan. 2 : 24, הִדְּרִיקוּ 6 : 25, מִהִדְּק 2 : 40 ; Hoph. הִצִּילָנִי, הִצִּילָנִי Dan. 5 : 13, 15. For such forms as הִנְצִילָהּ Dan. 4 : 3, and הִנְצִילָהּ Gen. 19 : 10, Jon. ; see § 2, 7. a.

§ 20. Verbs Pe Yodh (*Pe Vav*).

1. There are three classes of verbs which, in the ground form, have י for their first radical, viz. (1) Verbs originally פִּי ; (2) Verbs properly פִּי ; and (3) Those in which the י is not treated as a quiescent, but is *assimilated* like the נ of verbs פִּי.

2. Verbs originally פִּי, which constitute the most numerous class.

(a) In the Imp. Peal, which is generally pronounced

with — , drop the first radical; e. g. יָדַע from יָדַע , יָהַב from יָהַב , יָהַב from יָהַב .

(b) In the Future Peal retain it quiescent in — , in consequence of which the last syllable takes — or י— as its characteristic vowel; e. g. יָיִלָה , יָיִלָה . In accordance with the remark § 6. c. (4), the quiescent י is, in these forms, frequently dropped; e. g. Prov. 11:25. Ps. 104:4. Job. 3:4.

(c) Resume their original י , which quiesces in Hho-lem, throughout Aphel and Ittaphal; e. g. יֹסִיף , יֹסִיף , אֶתֹסֵף . Comp. הִיבַח *Hoph.* Job 33:19.

Ithpeel and the whole of the 2d conj. are for the most part regular. In the latter, some verbs retain י as their first radical; e. g. הִוִּדְעוּ Ps. 88:13, אֶתֹפְקָא Eccl. 9:3. In Aphel forms with ה , after the preformatives of the Fut. and Part., are not uncommon: e. g. הִוִּדְעוּ Dan. 2:5, 5:17. Ps. 55:14.

3. The first radical of verbs originally פִּי quiesces,

(a) In Fut. Pe, ordinarily in — ; e. g. יִיָּקַר 2 Kings 1:14, יִיָּבֵשׁ Ps. 102:12. But compare יִיָּטַב Isa. 7:18.

(b) In Aphel, in — ; e. g. יִיָּטִיב Ps. 49:19. Jer. 10:5. Mic. 1:8. But compare אֶיִּלִּיל Zech. 11:2.

The difference between these two classes of verbs is not, however, so great as to prevent their forms being frequently interchanged, especially in Aphel. Thus we have, at the same time, אֶיִּטֵּב and אֶיִּטַּב Gen. 17:16, אֶזְבִּיל and הֶבִּיל , Ps. 66:6, אֶזְכָּר and אֶזְכַּר , יִנָּק , (in Heb. פִּי) becomes in Aphel אֶזְנִיק .

4. A class of verbs פִּי assimilate their first radical to the following letter, in the Inf. and Fut. Peal, and in Aphel; so that they are in these forms entirely analogous to verbs פִּן . To this class belong יָנַח , Aphel אֶנִּיחַ ; יָצַע , Aphel הֶצִּיעַ , Deut. 34:6, Jon.; יָקַף , Aphel אֶקִּיף ; also in some of their forms, יָדַע , יָהַב and יָבַל ; e. g. *Inf.* מָדַע Gen. 15:13, מָהַב Ps. 133:1, מָכַל Num. 13:31. *Fut.* יָדַע 1 Sam. 20:30, (even יָנַדַע Is. 4:15. Dan. 2:9,) also יָיָדַע ; יָהַב 2 Sam. 16:18, יָבַל Ezek. 7:19.

§ 21. *Verbs Pe Aleph.*

A few verbs פ"א are treated not only as gutturals, but at the same time as quiescents ; viz.

(a) אָמַר, אָכַל, אָתָּא, אָבַד. The א of these verbs, in the Future and Inf. Peal quiesces in ׀; e. g. יֵאָכַל, and sometimes is even exchanged for י; as יֵיבֵד, מֵימַר. Throughout Aphel it becomes ו; as אוֹכֵל, אוֹבֵד. (אֵיכָל Deut. 32 : 13, is altogether peculiar.) An instance of *Hophal*, הוֹבֵד, occurs Dan. 7 : 11.

אָמַר in its third conjugation takes the Hebraizing form הֵימִין, (as if by contraction from הֵאָמִין,) Gen. 15 : 6. Job 4 : 18, 15 : 22. Pass. יִתְהַיְמֵנוּ Gen. 42 : 20.—For אָתָּא see § 24. 2.

(b) אָבַד, אָלַף and אָתָּא frequently take in the Fut. and Part. Paël, the contracted form אֵאֵלַף, מֵאֵלַף, in consequence of which א is frequently dropped.

(c) The א of some others is dropped in Ithpaal and compensated by Daghesth forte in ה of the prefix, which also receives the vowel which belonged to א; e. g. אֶתְהַיְרַר for אֶתְהַאָרַר 1 Sam. 2 : 5. Ezek. 47 : 11.

§ 22. *Verbs Ayin Vav (Ayin Yodh).*

The commutation of ו and י, in these verbs, is more abundant in Chaldee than in Hebrew. The following particulars are worthy of notice.

1. In the first conjugation (with the exception of the 1st Part. which has the form קָאָם) and in the third, these verbs are monosyllabic throughout; as קָם, מָקָם, אָקָם. The preformatives of the Fut. and Inf. of both conjugations generally have ׀, though in the later Targums, they are not unfrequently pointed with ׀, ׀ or ׀; e. g. אָמִיתָ Ruth 1 : 17, אֵימִיתָ Gen. 27 : 4. The form יֵהֵךְ, Fut. Peal from הֵךְ, Ez. 5 : 5, 6 : 5, is entirely peculiar.

Note. The 2d Part. Peal is sometimes like the Inf. קָיָם, Dan. 6 : 18.

2. In *Ithpeel*, the first radical is pronounced with ־ , and the ה of the preformative doubled, אִתְּקַם . In the later Targums occurs also the lengthened form אִתְּקַם Ex. 40 : 17. Hhireq sometimes takes the place of Qamets ; e. g. אִתְּקַם Jer. 33 : 22. Gen. 38 : 26, Jer. T. Dan. 4 : 9.

3. *Paël* and *Ithpaal* are regularly inflected from the ground-forms קָם and אִתְּקַם . Many verbs, however, substitute for these conjugations *Poel* קוּם or *Palpel* קִמָּם .

4. Aphel has occasionally the form of verbs פָּו ; e. g. אִזְקִים Ps. 78 : 13. Gen. 18 : 16, Jon. אִזְדִּיק Ps. 14 : 2. See 1, of this section.

5. The following verbs are inflected as עִי ;

(a) רִים , מִיַּת , סִיב , שִׁים , and זִיַּת , in *Peal* ; thus סִיב , סִיבַת , סִיבִית , etc. Gen. 27 : 1. Prov. 23 : 22. 1 Sam. 12 : 2 ; Imp. שִׁים , שִׁימִי , Ez. 4 : 41 ; Fut. זִיַּת Deut. 15 : 6.

(b) בִּין in *Ithpeel*, fully, אִתְּבִין , or contracted, אִתְּבִן , Job 28 : 23, 11 : 12, 37 : 14. Ps. 73 : 17.

Note. Those verbs which have ו moveable for their middle radical, (as הִנִּיל , הִנִּיר , הִנִּיר , הִנִּיר , etc.), do not belong here, but are regular. The number of such verbs is greater in Chaldee than in Hebrew. Some verbs with the same radicals exist in both forms, and in that case have different significations ; הִנִּיר to look at, הִנִּיר to be white ; הִנִּיר to sink down, הִנִּיר to sprout.

§ 23. Verbs Lamedh Aleph.

This class includes all those verbs which are comprehended in Heb. under the two classes לָה (including verbs originally לָו and לִי), and לָא , the difference between the two classes being entirely lost in Chaldee. Rarely, (and almost exclusively in the biblical Chaldee), the radical form of these verbs terminates in ה־ ; e. g. Dan. 2 : 16, 4 : 8, 6 : 3. Num. 5 : 26. Frequently, and in the later Targums, uniformly, they end in י־ or י־ . Their chief anomalies are the following.

1. In those forms which terminate in the 3d radical,
 (a) In Peal Praeter, and Inf., as well as in the Fut. Imp. and 1st Part. of all the conjugations, that radical is almost indifferently א or י; as אָלַא or יָלַי, אָלַא or יָלַי, יָלַא or יָלַי.

(b) In the Praet. and 2d Part. of the other conjugations and in the Imp. Peal, י; as אָתַלַי, יָלַי, יָלַי, מְלַי.

2. This א quiesces in the Praeter Peal in אַ, in the Inf., Fut. and Part. in אַ; the י in the Praeter of Ithpeel and Aphel usually in אַ, in the Imp. and Part. in אַ; in the passive Part. of Pael and Aphel only, is י *moveable*; מְלַי, מְלַי.

Note. For examples of the Praet. Peal with אַ see Gen. 2:18, Jon. Deut. 30:9; of the Praet. Aphel with אַ, Ps. 78:11. 2 K. 8:8; of the Futures with אַ Is. 30:26. Jer. 51:8.

3. In the course of inflection the 3d radical is

(a) *Dropped*, before the sufformative תַּ of 3d fem. sing. Praeter Peal, before וַ and וַ in the Fut. of all the conjugations; before the sufformatives of the Imp. (in which ו generally occurs instead of ו); and in the 3d pers. plur. masc. Praet. Peal before ו, which, in these verbs, takes the place of the regular ו; e. g. אָלַת, אָלַת, יָלַת, יָלַת;

(b) *Exchanged*, for י *moveable*, before the sufformatives תַּ and אַ, 3d fem. sing. and plur. Praeter of all the conjugations except Peal, also before אַ of the 2d and 3d pers. fem. plur. Fut.; e. g. אָלַת, אָלַת, יָלַת; for י *quiescent*, (quiescing sometimes in אַ, sometimes in אַ) before all the sufformatives which begin with נ or ת, and before ו of the 3d plur. Praeter (which is here *moveable*) in all the conjugations except Peal; e. g. אָלַת, אָלַת, אָלַת, אָלַת.

Notes on the Paradigm of verbs ל"א.

1. *Praeter*. The 3d per. sing. fem. Peal sometimes appears with the full orthography; as מְלָאָה, Dan. 2:35. Sometimes it follows the analogy of the other conjs.; thus כְּבִהִיתָ Job. 17:7, (or like צָרִי־אַה Is. 1:7, or גָּלָה Dan. 2:35, 4:19). The 2d per. sing. m. is sometimes written *fully*, terminating in א־. The 3d per. pl. m. follows, in some copies, the Hebrew form; as קָרִי Lam. 1:3. Sol. S. 3:1, גָּלִי Num. 26:64, or the analogy of the other conjs.; as רָמִי Dan. 3:21. The 3d per. pl. f. occurs in the form גָּלְנָן Deut. 2:11, or גָּלְאָן Ruth 4:17. Finally a few instances occur of the Praet. Pe. with א prosthetic; e. g. אֲבָרִי Prov. 20:12, אֲשַׁחֲרִי Dan. 5:4. In the other conjugations the 3d per. pl. instead of יִי sometimes takes יֵאֵ; Ezek. 23:10. Is. 11:4. Jer. 6:14.

2. *Future*. The 3d per. m. sing. terminates indifferently in יִי or א־. It sometimes appears even with Qamets; e. g. יִהְרָבָא Is. 53:2, יִהְרָבָא Zech. 6:12, (according to Buxtorf.) The 3d per. pl. sometimes takes the termination וִן instead of וִן. Comp. Dan. 7:26. Is. 65:23. Ex. 22:31.

3. *Imperative*. The 2d f. sing. ends sometimes in א־; as Gen. 19:32. The form הִוָּרָא, Gen. 24:60, is anomalous.

4. *Infinitive*. In Peal it sometimes takes a paragogic א; e. g. מְבַצְרָא Prov. 25:17. Esth. 5:14. Ez. 5:9. The regular form is employed as Inf. *absolute* Is. 61:10. Am. 5:5. Gen. 26:28. The Inff. of the other conjugations, in the biblical Chaldee, terminate in א־; e. g. Dan. 2:10, 5:2, 6:8, more rarely, in the Targums in וִי; e. g. אֲשַׁחֲזִירִי Num. 12:8, Jon.

For the Participles of verbs ל"א, see below, § 34.

Note. *Apocopate Futures and Imperatives* are less frequent in Chaldee than in Hebrew. The following are examples.

Fut. apoc. תִּשָּׂה Hab. 2:16, יִהִי (יהוֹ Eccl. 11:3, like the Heb. וְיִשָּׂהוּ), תִּהְיִי Ex. 22:31, from תִּהְיֶה, (elsewhere fully, יִהְיֶה, יִהְיֶה Gen. 17:4, 24:14); יִהְיֶה, תִּהְיֶה, מִיָּה, from תִּהְיֶה, Deut. 4:1. Prov. 15:27. Gen. 20:7. 2 K. 1:2, 8:10. These forms have generally an optative signification.

Imp. apoc. אֲשַׁחֲ, with א prosth., Gen. 24:14. Pael, שִׁוֹ Gen. 44:1, חִוֹ Gen. 37:16. Aphel, אֲחִי.

An *apocopate participle*, Aphel, is מִהִי instead of מִתִּי Deut. 32:39.

§ 24. *Verbs doubly anomalous.*

1. פֿן and ל"א (ל"ה). These unite the irregularities of both classes; e. g. נָשָׂא, Aphel, אֲשִׁי.

2. פֿא and ל"א. E. g. אָבָא, אָבָא, אָבָא. *Peal Fut.* מִזָּא (מִיזָּא) Dan. 29:20, יִיִי Gen. 33:14. *Inf.* מִזָּא (מִיזָּא) Dan. 3:19, מִתִּי Dan. 3:2.—*Ithpeel*, אֲתָסִי Lev. 13:18. *Fut.*

יְהִי־תִי Lev. 13 : 2.—*Paël*, אָסִי, Part. מַסִּי 2 Kings 20 : 5. *Ithpaal* אֲחַסִּי 2 Kings 5 : 13. *Aphel*, אִי־תִי Gen. 4 : 4. Part. מִי־תִי Gen. 6 : 17. Imp. Peal in one case, by Aphaeresis, תִּי (Lond. ed. אָתִי) *come ye*, Prov. 9 : 5. Elsewhere אָתִי, Dan. 3 : 26.

3. פִּי and לֵא . E. g. יָדָא (יָדָה), יָחָא, יָמָא . *Peal*, Fut. יָמִי Ps. 50 : 16. *Aphel*, אִוְרִי Ps. 75 : 2. Inf. אִוְחָאָה Ex. 12 : 33. Part. מִוְרִי Prov. 28 : 13. Imp. אִוְרִי Gen. 19 : 22. אִוְרִי Judg. 5 : 2.

Note. Those verbs לֵא which have ו for their middle radical are regular, so far as ו is concerned, i. e. the ו is always a consonant ; as יָחָא, יָמָא.

§ 25. *Defective verbs and mixed forms.*

1. But few verbs actually exhibit all, or nearly all, the moods and tenses. So far as this deficiency is occasioned by the fewness of those remains of the Chaldee which have reached our time, it does not belong to a grammatical treatise. Those verbs only must be noticed here which, though cases frequently occur where certain forms would naturally be employed, constantly supply their places by forms borrowed from different themes. The following are examples ;

יָתֵב and יָתֵן, *to give*, the former occurring in *Peal Praet.* and *Imp.* and in *Ithpeel* ; the latter chiefly in *Peal Fut.* and *Inf.*—סָלַק and נָסַק *to ascend*, the former being used in *Praet. Peal*, in *Paël*, and the *Passives* of the first and second conjugations ; the latter in the *Inf.* and *Imp. Peal*, and in *Aphel.* Deut. 9 : 9, 10 : 1, 2 Kings 17 : 4,—שָׁתָא and שָׁקָא *to drink* ; שָׁתָא in *Peal*, שָׁקָא in *Aphel.*—הִלֵּךְ and הִיךְ *to go* ; the former chiefly in *Paël*, the latter in *Inf.* and *Fut. Peal.*

An example of double inflection in the same word is יָרַע . The Future is commonly יָרַע like verbs פָּן . The 1st per. sing. only follows the analogy of verbs פִּי, אָרַע Ps. 39 : 5, 101 : 4, though אִנְרַע also occurs, Dan. 2 : 9.

2. The following, which have been called *mixed forms*, are improperly so designated. אֶתְפָּרַח Dan 7 : 15, and אֶשְׁתּוּמַם Dan. 4 : 16, are but Syriac pointings of the Praeter; and the Future 1st sing. אֶתְפָּרַע Jud. 15 : 7, (Ven. ed.) for אֶתְפָּרַע is not destitute of all analogy; comp. in Hebrew אֶדְרַשׁ, Gesenius Lehrgeb. p. 312. יִימָן Hos. 4 : 2, can hardly be called a mixture of Fut. and Part.; for, (as the Future of this verb has the form יִימִי), יִימָן may be considered 3d plur. fem. analogous with תִּצְלָן Jer. 3 : 19.

§ 26. *Irregular verbs with suffixes.*

1. The forms of *most* irregular verbs before suffixes do not differ essentially from those of the regular verbs; and, so far as verbs פָּן, עָע, עוּ, and פִּי are concerned, may be learned from § 16. The following examples will illustrate this remark;

(a) פָּן, Peal; נִגְדַנּוּן Judg. 20 : 32, יִטְלוּנָה Ps. 91 : 12, תִּנְטְלוּנָה Ps. 28 : 3.—Aphel; אֶפְקַנּוּן Ex. 32 : 12, אֶפְקַתְנִי Job 10 : 18, אֶפְקַתְוּנָא Num. 20 : 5.

(b) עָע, Peal; יִבְזוּנּוּן Jer. 20 : 5.—Aphel; תִּדְקַנָּה with epenthetic נ, Dan. 7 : 23, אֶמְכַתְנָא Ps. 44 : 20, הִעֲלֵנִי Dan. 2 : 24, אֶעֱלֵתָהּ Jud. 19 : 3.

(c) עוּ, Peal; שְׂמוּהִי Gen. 50 : 26, שְׂמִיהַּ Ez. 5 : 14, תִּדְרִישְׁנָה Dan. 7 : 23.—Paël; קִרְמַנָּה Ps. 105 : 10.—Aphel; אֶקְרִימָהּ Dan. 3 : 2, יִקְרִימְנָא Hos. 6 : 2, יִתְיַבּוּנָא Ez. 5 : 11.

(d) פִּי, Peal; יִדְעָהּ Ez. 28 : 19, יִדְעֵתָהּ Deut. 22 : 2.—Aphel, אֶהוּדְעֵנָהּ Dan. 5 : 7, הוּדְעֵתְנִי Dan. 2 : 13, לְהוּדְעֵתְנִי Dan. 2 : 26.

2. The forms of verbs ל"א before suffixes differ more widely from those of the regular verbs. Thus

(a) א and י final *quiescent* are commonly dropped before suffixes in the Praeter and Future; while the former takes suffixes with the union vowel — or —ָ, and the latter with נ epenthetic; e. g. יִתְיַבּוּנִי he saw me, 2 Sam. 1 : 7, יִתְיַבּוּנִי

he saw him, Jud. 19 : 3, הִלָּכֹךְ Is. 42 : 5, יִהְיֶה Lev. 13 : 21, יִהְיֶה Ex. 33 : 20. Sometimes they are retained; e. g. בְּדָאֲנִי Prov. 8 : 22, הִזָּאָה Gen. 38 : 15. Aph. אֶחְזֶקֶּה Deut. 4 : 36, אֶטְעֶרֶּה Obad. 3, אֶטְעֶרֶּי Gen. 3 : 13, Pseudo-Jon.

(*b*) The final quiescent *י* in the Imp. of all the conjugations is retained; e. g. רְמִיָּהוּ Ex. 4 : 3, אֶחְזֶקֶּה Ex. 33 : 18. (But Jer. 36 : 15, קָרִיָּהּ for קָרִיָּהּ).

(*c*) The *י* of the 3d pers. plur. Praet. Peal, and of the Imp. is generally changed into *ה*; *יִי* into *יָה*; e. g. רְמִיָּהוּ Jon. 1 : 12, הִזָּאָה Lam. 1 : 7, אֶטְעֶרֶּה Is. 3 : 12.

(*d*) The persons of the Praeter in *יָה* and *יָהּ* remain unchanged; e. g. רְמִיָּהוּ Jon. 2 : 4.

(*e*) The *ה* of the 3d pers. sing. fem. Praet. is changed into *יָה*; e. g. אֶטְעֶרֶּהֶנּוּ Hos. 4 : 12.

On the Inf. Peal and the Participles, see below, § 35.

CHAPTER IV.

NOUNS.

§ 27. *Derivation of Nouns.*

1. Nouns, in Chaldee as in Hebrew, are either *primitive* or *derivative*. The former are, for the most part, the same as in Hebrew, and are regarded as primitive for similar reasons. Comp. Gesenius Lehrgeb. p. 478. seq. Stuart's Heb. Gram. § 316. The derivatives, constituting the great majority of nouns, are formed either from verbs, (which is generally the fact), and these are termed *verbal*; or from other nouns, and then they are called *denominative*.

2. Verbals derived from the *Infinitive* are generally *abstract* in signification, i. e. they express the action, and

have the forms קטול, קטיל, קטיל, קטיל, קטיל, קטיל, קטיל, קטיל, קטיל, קטיל, etc.; those derived from *Participles* are generally *concrete*, i. e. express the actor, and have the forms קטיל, קטיל, קטיל, קטיל, קטיל, קטיל, etc.

3. Denominatives are generally formed by adding the termination י- (י-), fem. אָה- (יֵה-); or י- . They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e. g. נְכָרִי *a foreigner*, מִצְרִי *an Egyptian*, סֹרֵבִן *a rebel*. Many feminine nouns in יֵה- and יֵה are also denominative; e. g. מְלָכֻיָּה *a kingdom*, from מֶלֶךְ *a king*; אֶלְמָנוּת *widowhood*, from אֶלְמָנָה *a widow*; שְׂרָשֻׁתָּה *a rooting out, extirpation*, from שָׂרַשׁ *a root*.

§ 28. Gender and number of nouns.

1. The genders are two, masculine and feminine. The latter generally terminate in אָה- (יֵה-), יֵה (יֵה), יֵה (יֵה-), or יֵה . It should be noticed however that אָה- is also the termination of the emphatic state in masculines. Consequently, in ascertaining the gender of nouns, the analogy of the other dialects and the sense are more certain guides than the mere form of a noun.

Note 1. The termination יֵה- is generally to be considered a Hebraism. It is regular in Chaldee, only in feminines derived from masculines in יֵה-; as קְדָמָה fem. from קְדָמִי .

The employment of יֵה instead of אָה in these forms is obviously designed to avoid the repetition of the אָ . For a similar reason all the infinitives of verbs Lamedh Aleph except Peal terminate in יֵה .

Note 2. There are a considerable number of feminine nouns with masculine forms, mostly the same as in Hebrew; e. g. אֶבֶן *a stone*, אֶרֶץ *a path*, אֶרֶץ *earth*, אֶזְרָא *an ear*, חֶרֶב *a sword*. Some are *common*; e. g. אֶת *a mark*, אֶשׁ *fire*, גִּוְפָנָה *a vine*, and the numerals from 20 to 100.

2. The numbers are two, singular and plural. The few dual forms which occur are to be regarded as Hebraisms. They occur only in the biblical Chaldee, terminating in the absolute state, in יֵה- . See Dan. 2:34,

7:4. The dual in the other states cannot be distinguished from the plural. Compare Dan. 2 : 33, 41, 7:7. In the Targums the *double members*, etc. are expressed by the plural, and where the number *two* is required, תַּרְיִן is inserted. Plurals masculine end in יָן, plurals feminine in יָן.

To most masculine nouns, viz. to those which terminate in a radical letter, the termination יָן is directly appended; e. g. טוֹר a rock, pl. טוֹרִין. But those which terminate in אֵי derived from verbs לֵא, take יָן; those in אֵי or אֵי take אֵין. Feminines in אֵי change this ending directly into יָן; those in וֹת and יָת change these terminations into וֹת and יָת; e. g. מְשָׁרֵת, מְשָׁרֵת, plural מְשָׁרֵת, מְשָׁרֵת; and finally, those in אֵה from masculines in אֵי form the plural in יָן; e. g. קַדְמָה plur. קַדְמָן.

As in Hebrew, there are also in Chaldee many nouns having the form of masculines in the sing. but of feminines in the pl., and *vice versa*; e. g. אֶרֶב, אֶרֶב; אֶרֶב, אֶרֶב; אֶרֶב, אֶרֶב; אֶרֶב, אֶרֶב; אֶרֶב, אֶרֶב; אֶרֶב, אֶרֶב.

In some nouns both terminations are in use, even in the same Targum; e. g. אֶרֶב, pl. אֶרֶב and אֶרֶב; נְהַר, pl. נְהַרִין and נְהַרִין, (as if from נְהַרִית); יוֹם, pl. יוֹמִין and יוֹמִין, etc. Sometimes the forms with different endings have different significations; e. g. from קַל a voice, קַלִין thunders, Ex. 9 : 23, קַלִין voices, Ps. 93 : 4. These examples should be distinguished from *epicene* nouns, or those which express both males and females, such as סוֹס, pl. סוֹסִין and סוֹסִין.

Sometimes feminines plural take an additional plural ending. So in Hebrew and Arabic; comp. Stuart's Heb. Gram. § 327. 5.

Some nouns occur only in the plural; as חַיִּים life, שָׁמַיָא heaven; especially those which designate the different ages of life; as עוֹלָמִין youth, though some of these occur in the singular, with the termination וֹת. Others occur in the singular only; e. g. the names of the metals, דְּהַב gold, פְּרָזֶל iron, כְּסֵף silver. But כְּסֵפִין occurs in the sense of *pieces of silver*. Gen. 42 : 25.

§ 29. States of Nouns.

1. Besides the *absolute* and *construct*, which occur in Hebrew, nouns in Chaldee have also the *emphatic* state in which they originally corresponded, in sense, to nouns in Hebrew with the article.* It has however come into

* So in Danish, *Landene*, the countries, from *Lande*, countries. Rask, Danish Grammar, p. 14. Also in Albanian, *Gour*, stone; *Gouri*, the stone. Malte Brun, Univ. Geog. vol. VI. p. 201.

use, in many cases, where the sense does not require the definite article. In Syriac, this liberty has been much more extensively taken.

Note. The *indefinite* article is expressed, either simply by the absolute state, or by the numeral ܐܘܢ *one*; e. g. Dan. 2:31, 6:18. Ez. 4:8.

2. Construct State. Characteristic terminations.

a. Masculines plural change ܝܢ into ܝ . The termination of the construct state of masc. nouns in the sing. does not differ from that of the absolute state.

b. Feminines in ܐܘܢ (ܐܘܢ) change these endings into ܐܘܢ in the sing., into ܐܘܢ in the plur. const. Feminines in ܐܘܢ and ܐܘܢ resume their original ܐܘܢ in the const. sing., and in the plur. change ܐܘܢ and ܐܘܢ into ܐܘܢ and ܐܘܢ .

3. The *emphatic state* is characterized, in both genders and both numbers, by the ending ܐܘܢ . (Masculines in ܝ , which take ܐܘܢ in the emphatic state, constitute the only exception).

a. To masculines singular (except such as terminate in ܐܘܢ or ܝ) this termination is directly added; e. g. ܣܘܣܐ *a horse*, ܣܘܣܐܐ *the horse*; masculines in ܐܘܢ substitute the letter ܝ for their final syllable, and those which end in ܝ change this ending into ܐܘܢ ; e. g. ܕܡܝܐ , ܕܡܝܐܐ ; ܕܡܝܐܐ .

b. Feminines in ܐܘܢ change ܐܘܢ in the emph. sing. into ܐܘܢ ; e. g. ܡܠܟܬܐ , ܡܠܟܬܐܐ ; those in ܐܘܢ change this ending into ܐܘܢ ; e. g. ܕܡܝܐܐ , ܕܡܝܐܐܐ ; finally those in ܐܘܢ and ܐܘܢ appear in the emph. state with their original full endings ܐܘܢ and ܐܘܢ ; e. g. ܡܠܟܬܐܐ .

c. In the plural, the masc. endings ܝܢ and ܝܢ are changed into ܐܘܢ ; as ܡܠܟܬܐܐܐ . ܐܘܢ (from sing. ܝ) becomes ܐܘܢ ; as ܕܡܝܐܐܐ , ܕܡܝܐܐܐܐ .

d. In feminines plur., the emphatic state is formed by adding ܐܘܢ to the construct; e. g. ܡܠܟܬܐܐܐ , ܡܠܟܬܐܐܐܐܐ . But such as terminate in the sing. in ܐܘܢ (from masculines in ܝ) resume here their original ܝ ; e. g. ܕܡܝܐܐܐ from ܕܡܝܐܐܐ .

4. Before suffixes [*in the suffix state*], nouns exhibit the following modifications.

a. Derivative masc. nouns in ܝ change this ending into ܐܘܢ before suff.; as ܕܡܝܐܐܐ from ܕܡܝܐܐ ; those in ܐܘܢ (from verbs ܠܐ) change this termination into ܝ moveable; as ܕܡܝܐܐܐ from ܕܡܝܐܐ .

b. All masc. plur. nouns drop the ending ܝܢ (ܝܢ) and then take the suff. of nouns plural.

c. Feminines in ܐܘܢ change ܐܘܢ into ܐܘܢ in the sing.; as ܡܠܟܬܐܐ from ܡܠܟܬܐ ;

those in ה and י- take the construct form before suffixes; as מְלִכְוֹתָהּ; those in יָא (radical) change this ending to יָה-; and those in יָא- (from masc. in י-) resume their original י; e. g. קְדָמֶיָהּ.

d. In the fem. pl., suffixes are appended to the construct state; e. g. מְלִכְוֹתָהוֹן, מְדִינָתָהוֹן.

§ 30. Declension of Nouns.

Since no vowels are *dropped*, except those of the final syllable of ground-forms, (comp. § 7. c.,) and since changes of any kind are less frequent than in Hebrew, (the first vowel of the ground-form remaining throughout invariable, except in monosyllables and segholate forms,) fewer modes of declension would naturally be expected, than appear in Hebrew. Accordingly we reckon in Chaldee *nine* declensions, six of masculine, and three of feminine nouns.

§ 31. First Declension.

The first declension includes all nouns which have all their vowels immutable. It comprehends,

(a) Nouns which have י- , י- , ו or ה before their final consonant; as נִיִן *a fish*, יוֹם *a day*, רִישׁ *a head*, קְרִיב *near*.

In a few nouns which would seem to belong to (a), the quiescents are treated as *fulcra*. Such belong to Dec. IV. e. g. אֲזַיְמִי Num. 25 : 15, Pseudo-Jon. instead of אֲזַיְמִי.

(b) Nouns which have -ָ in their final syllable; as טַב *good*, גַּנָּב *a thief*.

Note 1. Nouns with -ָ in the ultimate are chiefly of six classes.

(1) Nouns derived from verbs עוּ; e. g. קָל, טַב (Heb. קוֹל, טוֹב);

(2) Nouns of the form בְּהָב, שָׁלֵם (Heb. שְׁלֹם);

(3) Nouns of the form קֶזֶל, (Arabic قَتَّالٌ, Heb. with -ָ *impure*);

(4) Nouns like קֶזֶל, (Heb. with -ָ *pure*), and קִיטָל;

(5) Nouns which have the formative ending -ָן; as קְרִיבָן (Arab

قُرْبَانٌ); and

(6) Nouns of the form קוּטָל; as אֲזַיְמִי, עוּזָר.

The first three of these classes retain -ָ in all the inflections, and consequently belong regularly to Dec. I.

Nouns of the fourth, fifth, and sixth classes sometimes take — instead of — in the construct sing., and before the suff. כּוֹן and הוֹן. Elsewhere the — is retained. The punctuation of these nouns is however variable; and as they present no other irregularity, and are not very numerous, they may better be regarded as exceptions from Dec. I. than as forming a separate declension.

Note 2. There are also a few nouns, (principally of the form קטול,) having Qamets in the penultimate, which are sometimes varied according to the first declension, but sometimes drop their penultimate vowel, out of the absol. sing.

§ 32. *Second Declension.*

The second declension includes nouns with final — or — , either monosyllabic, or having the preceding vowels immutable; as יד, שם, עלם, מספר. This — or — is *dropped* before pronominal suffixes or formative syllables, beginning with a vowel.

Note 1. Form with a guttural מעבר, with suffix מעברה Job 28 : 26.

Note 2. Forms like קטלין (— shortened into —) from קטל, 1st part. Peal, e. g. חכמין Gen. 3 : 5, etc. are to be set down to the account of irregular punctuation. Analogy requires קטלין.

Note 3. In this declension may be reckoned פרזל, emph. פרזלא, etc. as if from פרזל.

Note 4. Before כּוֹן and הוֹן, monosyllables, as in Hebrew, take — , — , or — ; e. g. דמהון Zeph. 1 : 17, ידכון Isaiah 1 : 15.

The form יבשין from יבש Ezek. 27 : 2, is peculiar.

§ 33. *Third Declension.*

This declension includes all nouns which correspond to the Segholate forms in Hebrew. They may be written in Chaldee, as in Hebrew, either with two vowels, the second of which is always considered a furtive vowel; as מלך, חלם, (these forms almost exclusively in the biblical Chaldee,) בית, (קדש); or with only one vowel, which belongs between the last two consonants; as ספר, מלך. They are inflected, for the most part, as in Hebrew. But,

a. In the Plural absol. the forms מלך and ספר become, as they do in most other inflections, מלך and ספר.

b. The form קדש sometimes follows the analogy of Hebrew; as חקשא

Dan. 2 : 37 ; sometimes takes — ; as בְּהִלָּא Ez. 5 : 8. Very rarely, Hholem is retained ; as שׁוֹרְשׁוּהִי , Isa. 53 : 2.

c. In a few cases the י of the form בֵּית remains moveable in its inflections ; e. g. בֵּיתָא Ez. 5 : 3, עֵינָה Sol. S. 4 : 8.

d. Nouns of the forms מִלְּךָ and סִפְרֵי in the course of inflection, generally take — or — under their first radical, according to the paradigm. נֶגֶד , חָיו , הַלֵּם , עָדָר and some others take — . Comp. Dan. 4 : 6, 5 : 12. Gen. 32 : 16. Isa. 53 : 2. Nouns having gutturals for their first or second radical, naturally take — ; as טַעֲמָא , טַעֲמִים ; עֵבֶד , עֲבָדָא .

e. Participles Ithpeel, with a few nouns, not properly Segholates, follow the analogy of this declension ; e. g. מִתְקַטֵּל , inflected precisely like מִלְּךָ .

§ 34. *Fourth Declension.*

The fourth declension includes all nouns which double the final consonant when they receive accession. They are mostly monosyllables derived from verbs עֵע . The long vowels, — , י and (for the most part) י , are exchanged in the course of inflection for the corresponding short vowels. In some nouns — becomes — ; as פָּתָא , פָּתָא ; צָד , צָדָא Ex. 19 : 23, גִּלְגֵּלִין , גִּלְגֵּל Dan. 7 : 9.

כַּל has in the *emph. st.* כַּלָּא etc. with the tone on the penultimate ; but with suff. which draw the tone forward, כַּלְהוֹן Dan. 2 : 38, 7 : 19.

§ 35. *Fifth Declension.*

The fifth declension includes nouns, participles, and infinitives, derived from verbs לֵא and terminating in אֵ— , יֵ— , יֵ— or יֵ— ; as גִּלְא , גִּלְא , בְּכֵי , מִגְלֵי , מִתְגְּלֵי . The י generally appears, in the course of declension, as the third radical, displacing the substituted א in forms like גִּלְיָא . The termination יָ— of the plural absolute is sometimes contracted into יָ— . More rarely it follows the Hebrew analogy, and terminates in יָ— ; as Job 1 : 13. Lam. 1 : 3. Sometimes, perhaps by mistake of transcribers, it is pointed יָ— ; as שִׁנְיָן Dan. 7 : 3, מִתְיָן Gen. 3 : 15, Jeru. Targum, where the connection decides that these forms are masculine. In the const. and *emph. plural*, no trace of the radical י remains.

Note 1. *Peculiar forms of this declension.* עֲרִיהוֹן Pl. with suff. עֲרִי Is. 10:2.—עֲנִי Plur. עֲנִי Lev. 19:10.—נִקְרִי Pl. נִקְרָן Deut. 6:3, Jer. Targ.—רָבִי Pl. רָבִיא Ruth 2:21.

Note 2. Infinitives Peal of verbs ל"א are sometimes regularly inflected in this declension. Comp. Dan. 4:23. 2 Sam. 13:6. Ez. 5:9. But sometimes the א is dropped; as מְבַקֵּה 1 K. 18:16, מְחַזֵּק 2 Sam. 13:5. מְחַזִּיקוֹן Josh. 3:3, מְבַבֵּה Gen. 23:2.

§ 36. *Sixth Declension.*

Here belong the derivative nouns terminating in the formative syllable י־ (א־י,) compare § 27. 3. They are mostly *gentile* or *patronymic nouns*, or *ordinal numerals*.

a. These nouns, when they receive accession, change their final י into א, which is likewise moveable, and commences a new syllable. As a consequence, י־ is here changed into א־.

b. The plur. emph. terminates in י־י, agreeing in form with the construct, as has been remarked above § 29. 3. c.

Exc. from b. בְּשִׁרְיָא Dan. 2:5, הַפְּתִיָא Dan. 3:2, 3, יְהוּדִיָא Dan. 3:8. Ez. 4:12, 23, 5:1, 5. This declension includes also some derivatives from verbs ל"א which terminate in י־ but are not passive participles. (Comp. the preceding decl.); e. g. עֲלִי, pl. עֲלִיאִי Gen. 1:6, Jer. T. Ps. 104:13, זַבִּי, emph. זַבִּיאָה, pl. זַבִּיאִין Jer. 19:4.

§ 37. *Seventh Declension.*

The seventh declension includes all invariable feminines, i. e. all nouns with the feminine endings א־ת, י־ת, and ו־ת, the final syllable of which commences with only one consonant; as בְּמָא *height*, עֲצָא *counsel*, גְּבוּרָא *strength*, מְגֻלָּא *a roll*, טְבִי *goodness*, מְרִבִּי *a nurse*.

Whatever vowels precede this termination are immutable; so that the paradigm exhibits all the changes of these nouns in accordance with the principles stated in §§ 28, 29.

Note. In forms like a, if the penultimate be a simple syllable, the Sheva which takes the place of the final Qamets in the emphatic and suffix states singular is silent; e. g. *mḡdhīnā*, emph. *mḡdhīntā*: if the penultimate be a mixed syllable, that Sheva is vocal; as *mḡgīllā*, emph. *mḡgīllḡthā*.

§ 38. *Eighth Declension.*

The eighth declension includes all those feminines, the final syllable of which commences with two consonants; e. g. שִׁפָּא *a lip*, אֲצֻטְלִי (i. q. *στολή*) *a robe*, זְכוּ *purity*.

a. Nouns in אֲ- of this declension must evidently *supply* a vowel in the emph. and suff. states; for otherwise they would exhibit the impossible forms שִׁפָּתָא, אֲרִמְלָתָא, etc., viz. with two vocal Shevas in immediate succession. This supplied vowel is Hhireq or Pattahh, (the latter with gutturals;) more rarely Seghol; e. g. שִׁפָּא, שִׁפָּתָא, אֲמָא, אֲמָתָא, תָּמָא, תָּמָתָא.

עֲלָלָא belongs here, and is treated as if written עֲלָלָא; e. g. emph. st. עֲלָלָתָא: but the vowel of the first syllable is dropped for the sake of euphony.

b. The paradigm *b.* comprises all feminines in אֲ, derived from verbs אֲל, which have a consonant without a vowel, immediately preceding this termination. The *supplied vowel* is Hhireq, in which אֲ quiesces.

c. Those in אֲ- and אֲ are regular in the sing. like Dec. VII. In the plur., as becomes necessary, they also take a supplied vowel, Hhireq or Pattahh.

§ 39. *Ninth Declension.*

Here belong feminines in אֲ- derived from masculines in אֲ- of Dec. VI. Comp. § 28. 1. Note 1. In the emphatic state and before suffixes, אֲ is exchanged for אֲ *moveable*, though ordinal numerals, for the most part, take אֲ- or אֲ- or entirely drop it; e. g. תְּשִׁיעִיתָא Lev. 25:22, שְׁבִיעִיתָא Deut. 15:9, רְבִיעִיתָא v. 12. (but comp. רְבִיעִיתָא, Dan. 7:19.) The same substitution of אֲ for אֲ occasionally appears even in the absolute and construct plural; as נִכְרִיָּן Gen. 13:15.

Note 1. As in Hebrew, the fem. forms are sometimes so mixed that the singular is of one declension and the plural of another; e. g. עֲלָא pl. עֲלָן, as if from עֲלָ; מְרִגְלִיתָא, pl. מְרִגְלָן and מְרִגְלָן.

Note 2. When feminine nouns are formed from masculines by adding the terminations אֲ-, אֲ- and אֲ-, the changes in the ground-form are precisely the same which appear in the emph. st. of masculines.

Note 3. Segholates in אֲ- are rare. They are inflected precisely as in Hebrew.

§ 40. *Irregular and Defective Nouns.*

These are doubtless such as were in most frequent use. The following are the principal. אָב, אָח, אָם, אָמָא, אָנֶשׁ, אָסִי, אָרִי, אָתָא, בֵּית, בֵּר, בַּת, חָם, טָלִי, יָד, נָבִיא, עַם, פִּירִי, קָרִי, רִישׁ and שֵׁם or שׁוּם. Their anomalies are given in the vocabulary.

§ 41. *Adjectives.*

The most frequent *forms* of adjectives are קָטִיל, קָטִיל and קָטִיל; less usual are קָטִל and קוּטִל. They are inflected like nouns. For the *comparison* of adjectives see § 64.

Note. Adjectives of the first, third, and fourth declensions have their feminines generally declined according to the seventh; those of the second and fifth, according to the eighth; and those of the sixth, according to the ninth.

§ 42. *Numerals.*

1. *Cardinals.* a. These, from 3 to 10, present the same anomaly as in Hebrew, the masculines being indicated by fem. forms, and the feminines by masc. forms. See Par. XI.

Note. הָרִי sometimes takes suffixes, and then appears in the form הָרִין; e. g. הָרִין הָרִין both of them, Gen. 2 : 25, הָרִין הָרִין both of you, Gen. 27 : 45.

b. From 11 to 19. The units are prefixed to עָסֵר for the masc., and to עָסֵרִי for the fem. It must be remarked however, (1) That the units appear somewhat different from the regular form, (comp. the paradigm,) and (2) That, in the later Targums, the units and עָסֵר or עָסֵרִי are contracted into one word. These forms are presented in the paradigm in parentheses.

c. The tens from 30 to 90 are, as in Hebrew, simple plurals of the units 3—9; e. g. הֶלְתִּין *thirty*, אַרְבָּעִין *forty*, etc. *Eighty* is somewhat irregular, viz. הַמֵּנִן [i. e. הַמְּנִין] or הַמֵּנִן, Jer. 41 : 5. Ex. 7 : 7. *Twenty* is expressed by the plural of *ten*, עָסֵרִין or עָסֵרִין. Though masc. in form, these are all of the common gender.

d. The intermediate numbers 21—29, 31—39, etc. are expressed by simply placing the smaller number after the larger, connected by ו; e. g. masc. עָסֵרִין וְיָחַד, fem. עָסֵרִין וְיָחַד *twenty-one*, etc.

e. *One hundred* מֵאָה, 200 מֵאָתַיִם, 300 מֵאָה, 400 אַרְבַּע מֵאָה,

etc. the prefixed units being feminine; 1000 אֶלֶף, 2000 אֶלְפִין, 3000 אֶלְפִים, etc. the prefixed units being masculine; 10,000 רִבּוֹ, 120,000 רִבּוֹתָא עֲסָרִי רִבְּנָן, Jon. 4:11.

2. *Ordinals*. The first two have peculiar forms, viz. *first* קְדָמִי, *second* הַנִּקָּן, (comp. Heb. שְׁנַיִם).

a. From *third* to *tenth* they are formed from the cardinals, and terminate in י (אִי) emph. אֶה־אָה for the masc., and אֶה־אָהּ or אֶה־אָהּ for the fem.

b. From *eleventh* to *nineteenth* the units are prefixed to אֶסְרִי, but contracted into one word; e. g. הַדְּסָרְאִי *eleventh*, Num. 25:8, הַיְרִי־סָרְאִי *twelfth*, etc. In designations of time (as *the fourteenth year*, &c.) the cardinal numbers are generally employed.

c. Above 20, as in Heb., cardinals and ordinals are the same. For the mode of designating *distributives* and *numeral adverbs* see § 65. 4, 5.

CHAPTER V.

PARTICLES.

§ 43. *Adverbs*.

1. The following are *primitive*; אָן *where?* מַתִּי *when?* אֵף *also*, תַּמָּה *there*, לֹא *not*.

2. *Derivatives with characteristic ending*; יָמִים *by day*, יוֹמָנָא *to-day*, אֲסַפְרָנָא *carefully*, אַרְמִית *in Aramean* (Αραμαϊστί), מְסַרְהָבְאִית *hastily*, תְּנִינִית *again*.

3. *Other parts of speech used adverbially*;

a. Substantives, either with prepositions; as בְּקִיצוֹר *in short, shortly* בְּקוֹשְׁטָא *in truth, truly*, מִיַּד *immediately*; or without them; as כְּלָל *wholly*, תַּחְתָּא *below*.

b. Verbal forms, viz. Inf. and Part.; as מִפְרֵעַ *backwards*, הוּב *again, once more*.

c. Adjectives, numerals, and pronouns; e. g. כִּין [*firm*] *truly, thus*, etc. בְּתָרָא [*as one*] *together*, כְּמָה [*like what?*] *how! how very!*

4. Compound adverbs; אֵיבְרִין *how?* אֵימְתִי *when?* עַד-כֶּה [*to here*] *hitherto*, מִכֶּה [*from here*] *hence*, מֵהִיכָא *whence?* מֵהַם *thence*, לֹא אִיתָ [*אִיתָ*] *there is not*. For the mode in which the last, as well as אִיתָ, takes nominal suffixes. see § 8. 3. II. Note 4.

5. A *simple question* is expressed by the prefix הַ, (before a consonant with Sheva, simple or composite, הֶ). Pronouns or adverbs express an interrogative sense by prefixing אֵי; e. g. אֵי מֵיָן *whence?* אֵי אֵלַי *who?* Comp. § 9. 3. Before *interrogative* adverbs אֵי is intensive; as אֵי מְחִי, to which I believe our language has nothing precisely equivalent, unless it be the colloquial phrase, *where in the world?*

§ 44. *Prepositions.*

1. The following are *originally* prepositions :

(a) The inseparable בּ, כּ, and לְ prefixed to nouns and pointed with – before simple Sheva; as בְּסֵפֶר; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel; as לְעֵנִי, כְּאַנְשׁ. In the latter case, contraction sometimes takes place; as לְאַלְהֵא Dan. 5 : 23.

(b) The separable monosyllables לָנָה, כְּמָת, כָּוָת, which before nouns, appear as separate words. They take pronominal suffixes without change; as לְנָתִי *with me*.

Instead of בּ prefix, appears the separate form בִּי, Sol. S. 1 : 9, 13.

2. Words employed as prepositions but originally nouns or other parts of speech; viz. בְּלֹא *without*, (compounded of the adv. לֹא and בּ,) מִן [part] *from, of*, קִבֵּל and קִדָּם *before*, בֵּינָן *between*, חֲלוּפָה *instead of*, חֲחוּחַ *under*, מִטּוֹל and אֲמִטּוֹל *on account of*. These, (with the exception of the first,) and some others, are originally nouns, and conform to the analogy of nouns, in receiving suffixes; sometimes,

a. Having feminine forms; e. g. מִטּוֹלָהּנָא. But מִטּוֹל retains the masc. form before הוּן and כּוּן; or

b. Having plural forms; e. g. עֲלֵיהֶן, קִדְמֵי, בְּתִרוּחֵי, etc.

3. Compound prepositions; מִן, קִבֵּל, מִן, קִדָּם.

§ 45. *Conjunctions.*

1. *Primitive* conjunctions are וְ *and*, כִּי *as*, לְ *that* (before Fut.), יִּהְיֶה *if*, כִּי *since*, אֲרִי *because*, אוֹ *or*. Borrowed from other parts of speech בְּרַם *but*, לְיָהּ *so*, דִּי *that*. Compounded לֹא דִּי or דִּי לֹא *that not*, עַד דִּי *until*, דִּי וְהִלָּהּ and דִּי בְּדִיל דִּי *because*, עַל דִּי *therefore*, כִּי *after*.

2. The inseparable conjunctions כִּי, דִּי, and לְ are prefixed like the prepositions, § 44. 1. a. Vav, before consonants with Sheva, also before בּ, מֶ, and פּ, is pointed וְ. When לְ is prefixed to the Fut. the preforma-

tive of the latter is dropped; e. g. לְקַטּוּל instead of לְיִקְטוּל. See below § 50. 2.

§ 46. *Interjections.*

1. These are for the most part *primitive*; e. g. הֵא lo! לְוַי, לְוַאי would that! oh that! וַי wo! (comp. Lat. *vae.*)

2. Some are borrowed from other parts of speech; e. g. הִבּוּ come on! (Imp. from וְהִבּוּ), בְּבַעֲוֵי I pray! [lit. *in entreaty*], חֲבוּל wo! (from חָבַל to destroy.)

PART III.
SYNTAX.

CHAPTER I.
SYNTAX OF PRONOUNS.

§ 47. *Personal Pronouns.*

1. The separate pronouns sometimes supply the place of the substantive verb, or at least render the use of that verb unnecessary; e. g. אֲנִי הֵמָּן אֲנִי *we are* [lit. *we they*], Ez. 5 : 11; אֲנִי הֵזְרִיא *I [am] the seer*, 1 Sam. 9 : 19. Most frequently is the verb omitted when the pronoun is joined to a participle.

The reason of this omission of the substantive verb, in such cases, seems to be this. These pronouns have a certain strength, an inherent emphasis, (so to speak), unattainable in English, on account of the frequency with which we are compelled to use them in the ordinary inflection of verbs.

2. The suffixes are used in Chaldee as in Hebrew. Compare Stuart's Heb. Gram. §§ 470—472, Conant's Gesenius § 121. The pleonastic use of suffixes, where the noun to which they relate immediately follows, is more frequent here than in Hebrew. Thus עֲבָדֵי דִּי אֱלֹהֵי *servants of God*, Ez. 5 : 11, בְּרִנְיָאֵל *in Daniel*, Dan. 5 : 12.

Note. Even the separate pronouns are sometimes used in the same manner.

3. Anomalies likewise are the same as in Hebrew; e. g. masc. for fem. Ruth 1 : 8, 9, עִמְכֹּן, (referring to the daughters-in-law of Naomi;) suff. of pl. nouns appended to sing. nouns, as in Num. 24 : 7, מְלִכְוֹתָיָהּ *his kingdom*, the latter probably a result of the full orthography, ך being only a *mater lectionis*.

§ 48. *Relative and Interrogative Pronouns.*

1. The relative pronoun *הי*, (as a prefix *ה*), corresponds to the Hebrew *אשר*; e. g. with noun suff. forming a Gen., *הי לא תשמע לרשניה*, *whose language thou shalt not understand*; with the adverb of place, *הי . . . תמן*, sometimes *הי תמן* = Hebrew *שם . . . אשר*, *where*.

2. The interrogative appears as a *Genitive*, where a noun immediately precedes it in the construct state; e. g. *בת מן אה* *whose daughter art thou?* Gen. 24 : 23.

3. In respect to the compound possessive pronouns *הירלי* *my*, *הירלה* *his*, &c. see § 8. 3. note 3.

§ 49. *Mode of designating pronouns for which specific forms do not occur in Chaldee.*

1. *Reflexive and reciprocal.* These senses are indicated,

a. Simply by passive verbs;

b. By the personal pronouns; e. g. Judg. 20 : 40. *The Benjamites looked בתריהון behind them* [i. e. behind themselves, the English usage being analogous].

c. By *נפש*, *לב* or *מע*; e. g. *נפשי* *myself*, *בלב* *upon thyself*, Ex. 9 : 14; *במע* Gen. 18 : 12, Sarah laughed *within herself*. So *מיריה* *himself*, Ruth. 3 : 8.

2. *Indefinite.* *Some one* *אנש*, *something* *פתנ*, *פתנא* (= Hebrew *הבר*) and *מדעם*. So *no one* *לא אנש*, *לא חר*, *nothing* *לא מדעם*, also *מירי* *לא* Job. 6 : 6.

3. *Demonstrative.* Sometimes by *היא*, *היא*, or with the Hebrew article *ההיא*, *ההיא*.—A peculiar mode of designating the same idea is to attach a suffix to the preceding word; e. g. *בה זמנא* Dan. 3 : 8, *at that time*, (lit. in it, the time), comp. *בי היא זמנא* Sol. S. 1 : 13.

Other forms might be mentioned, but they will occasion no difficulty which the analogy of the Hebrew will not readily solve.

CHAPTER II.

SYNTAX OF VERBS.

§ 50. *Use of the Tenses.*

1. The same variety of signification exists here as in Hebrew. Thus the Praeter sometimes, (especially in verbs of existence or condition,) corresponds to our Pres-

ent, sometimes to our Pluperfect; and the Future to the Optative, Subjunctive, or Imperative mood. It sometimes expresses even past time. See Dan. 4 : 9, 33.

2. When the Future is used in an Optative, Imperative, or Subjunctive sense, it not unfrequently takes the prefix לְ *that, ut*, and the preformative י falls out; e. g. לְהִוָּהוּ מִתְנַתֵּן לָהּ לְהִוָּהוּ *thy presents be to thyself*, Dan. 5 : 17. לְהִוָּהוּ מְדֻרָה, with the beasts of the field *shall be thy dwelling*, Dan. 5 : 22. Though in the latter case Gesenius (Lehrgeb., p. 787,) considers לְהִוָּהוּ as Inf. instead of לְמַהֲוֶהוּ, and compares the frequent use of the Infinitive for finite tenses in Hebrew. Comp. Stuart's Heb. Gram. § 543.

To this use of לְ with the Fut., corresponds entirely the Arabic ج, Rosenmüller's Inst. ad fundam. Ling. Arab. p. 331. Compare also the French *que*.

Prof. Winer in his 2d ed. abandons this explanation, on the ground that this use of לְ is found nowhere else in Chaldee, and prefers, with Beer, to consider the לְ as an unusual preformative of the Future tense, (not unfrequent in the Talmud) instead of י. He quotes two passages from the Targums to which he considers this explanation suited; viz. Ex. 10 : 28, Jer. T. צָבִיר לְמַמּוֹת וְלֹא לְהִוָּהוּ שְׂמַע לְמִלָּה, (*Pharaoh*) *desires to die, and not to be listening to your words*; and Ex. 22 : 24, Jon. לֹא תִשְׁוֹן עָלָיו דְּלִהְוִי, *ye shall not impose upon him that there should be witnesses against him*. But the old explanation seems to me preferable. Is not this very idiom the basis of the Talmudical use of לְ as a preformative of the Future?

§ 51. Peculiar mode of designating certain finite tenses.

1. A Pluperfect is formed, in the later Targums, by prefixing הָוָה to the Praeter; e. g. הָוָה נָפַק *he had gone out*. The Arabic has a similar usage.

2. A kind of Paulo-post-future, *to be about to do any thing*, is expressed by prefixing עָתִיד [ready] to the Inf. with לְ; e. g. עָתִיד יְיָ לְאַתְפָּרַע, *Jehovah is about to punish*, i. e. *will speedily punish*; by הָוָה; e. g. הָוָה שְׁמֶשׁ לְמַעַל Gen. 15 : 12, *the sun was just about setting*. In the latter construction, the sense of the Inf. active sometimes

becomes passive ; e. g. Deut. 31 : 17, וְיִהְיוּ לְמִיכַל *they shall speedily be destroyed*.

§ 52. *Use of the Imperative and Infinitive.*

1. Of two Imperatives connected by ו, the second must often be rendered by the Future, being a promise, of which the first was the condition. So in English we say *Do and live*, i. e. *If ye will do, ye shall live*.

2. The use of the Inf. governed by verbs indicating desire, purpose, &c. and sometimes by nouns, with (or without) לְ, is more frequent than in Hebrew ; e. g. Ex. 2 : 15, בָּעָא לְמַקְטֵל *he sought to kill* ; Gen. 29 : 7, לֹא אֵינָהּ לְמִכְנֹשׁ *it is not time to collect*. לְ is sometimes omitted, especially when the Infinitive is governed by a noun ; as Josh. 10 : 27, עֵדֶן מִיַּעַל שֶׁמֶשׁ *the time of sunset*.

In other respects these moods are employed as in Hebrew.

§ 53. *Use of Participles.*

1. Participles joined (*a*), *To the substantive verb*, indicate generally the Imperfect ; as הָיָה הֹרֵיךָ Dan. 2 : 31, *Thou sawest* [or, *wast looking* ;] also with the Future, לֹא קָרָאן תְּהוֹן Ruth 1 : 20, *Ye shall not call* [be in the habit of *calling*] me Naomi. The same indefiniteness seems to be given to the sense, as in the corresponding construction in English. This usage is more frequent in Chaldee than in Hebrew. (*b*) Joined to the personal pronouns and אֵית, they designate *generally* the Present tense ; sometimes others ; e. g. דָּחִיל אָנָּא Gen. 32 : 11, *I was afraid*, אִם אֵיתָּהּ פְּרִיק Judg. 6 : 36, *if thou wilt save*.

Note. Sometimes the subst. verb is omitted in this construction ; e. g. Job 1 : 13. בְּנוֹי אֲכָלִין וְשָׂתִין *his sons (were) eating and drinking*.

2. Participles govern nouns ; either, (*a*) In the Genitive, the participle being in the construct state ; as אֲכָלִי פְתָרָהּ 1 K. 2 : 7, *those who eat at thy table* ; or, (*b*) In the

case governed by the verb from which they are derived; as פָּרִיֶסֶן נִדְפִיחוֹן Ex. 25 : 20, *stretching out their wings*.

§ 54. Optative mood.

This is indicated in Chaldee, either,

a. By the simple future (compare § 50;) or,

b. By questions expressing desire; e. g. Judg. 9 : 29, מִן יִמְסֵר יְהוָה עִמָּא *who will deliver this people to me?* i. e. would that this people were under my control. Especially is the formula מִן יִתֵּן (comp. Heb. מִי יִתֵּן) employed in this optative sense; e. g. Deut. 28 : 67, מִן יִתֵּן צַפְרָא, *Oh that it were evening*, lit. *who will give evening?*

c. By לְנִי with the Future, when the wish respects future time; as לְנִי יִתְקַבֵּל קִדְמוֹהֵי Gen. 17 : 18.—With the Praeter when the wish regards time past; e. g. Num. 20 : 3, לְנִי הִמְיִתְנָא, *Oh that we had died!*

§ 55. Agreement of the verb with its subject.

1. The general principles, as well as most anomalies, are the same here as in Hebrew. See Stuart's Heb. Gram. § 479, seq. Conant's Gesenius, §§ 146–148.

2. When a verb has several predicates it is *generally* put in the plural. Sometimes however, especially when the verb precedes the predicates, it is singular; so Gen. 8 : 16. Num. 20 : 11.

§ 56. Impersonal verbs and verbs with indefinite Nominatives.

1. Impersonal verbs are, as in Hebrew, simply the third person singular of personal verbs without any Nominative. They also take a Dative; e. g. 1 Sam. 30 : 6, עָקַת לְדָוִד, *David was distressed*.

2. To express the idea of a verb with an indefinite Nominative;

(a) The 3d person singular is sometimes employed exactly as in impersonal verbs; e. g. אָמַר לְיוֹסֵף *said* (some one) *to Joseph*;

(b) The 3d pers. plur.; which frequently *must be*

rendered by the passive; e. g. Dan. 4 : 13, [English Version 4 : 16,] לְבַבָּהּ יִשְׁנוּן let his heart be changed, lit. let them change his heart.

(c) The 2d per. sing. sometimes expresses the same idea, Is. 41 : 12.

(d) Also the plur. Part.; as אָמְרִין Dan. 3 : 4, it is spoken.

§ 57. Regimen of Verbs.

The use of the simple Accusative or Dative, of two accusatives, and of verbs with prepositions, may be learned from the Hebrew analogy. Comp. Stuart's Heb. Gr. §§ 508—513. Conant's Gesenius, §§ 138—140.

§ 58. Verbs used for Adverbs.

In Chaldee, as in Hebrew, two verbs are often so connected that one of them may be best translated by an adverb. The verbs most commonly so employed are אוֹסִיף *to add*, for *again, more*; אוֹטִיב *to make good*, for *well*; קָדַם *to precede*, for *before*; הוֹבֵב *to return*, for *again*; אוֹחֵר *to hasten*, for *quickly*; e. g. הָב וְהִפֵּר יְהוָה בְּיָדָא, Isaac *digged again* (lit. returned and digged) *the wells*, Gen. 26 : 18.

So in English we say, *make haste and come*, for *come quickly*.

§ 59. Constructio praegnans and Ellipsis.

1. *Constructio praegnans*. Comp. Stuart's Heb. Gr. § 566. Conant's Gesenius, § 141. וְשִׁנִּי לִיהוָה יְהוָה לִבָּא אוֹהֲרָנָא, and Jehovah changed (his heart and gave) to him another heart. 1 Sam. 10 : 9.

2. *Ellipsis* is not frequent, except of the substantive verb. Ps. 120 : 7, אֲנִי שָׁלֵם הֵפְנוּן לְקָרְבָּא, I (desire) peace, they (are) for war.

CHAPTER III.
SYNTAX OF NOUNS.

§ 60. *Designation of Cases.*

1. The Genitive is indicated,

(a) As in Hebrew, by the const. state of the preceding noun; e. g. מִלְכָּא מִלִּי *the words of the king*.

(b) By the prefix הַ (or הִי,) in which case the preceding word is ordinarily in the emphatic state; e. g. מִלְכָּא דְאַרְעָא *the king of the earth*, מִלְכָּא דִּי שְׁלִיטָא *the king's captain*, Dan. 2:15.

(c) In designations of time, by לְ; e. g. יוֹמָא לְיִרְחָא Gen. 8:5, *the day of the month*; 2 Kings 12:1, בְּשַׁנְתָּא שְׁבַע לְיִרְחָא *in the seventh year of Jehu*.

Note 1. The case *b.* may be compared with the Hebrew לְ אֲשֶׁר הִי, and הִי be regarded as a real relative; thus מִלְכָּא דִּי שְׁלִיטָא might be rendered *the captain who (belonged to) the king*. מִלְכָּא might be regarded as a Dative (לְ being omitted by ellipsis), or as a Genitive governed by הִי in the construct state.

Note 2. In the later Targums the characteristic prefix of the Genitive is sometimes omitted; e. g. Esth. 1:9, מְשֻׁתָּא נְשִׂיָא *banquet of the women*. In some instances, on the other hand, the characteristic of the Genitive case (הַ) is inserted after a noun in the construct state.

Note 3. The form of the construct, especially of the const. pl., sometimes appears in the Targums instead of the absolute; e. g. Gen. 1:10, the collections of water קָרָא יַמֵּי, *he called seas*.

2. As in Hebrew, לְ prefixed forms the Dative.

3. The Accusative takes either לְ, (like the Syriac,—and this is almost universal in the Targum on Proverbs;) or הַ (i. q. Heb. אֵת;) or it has the simple form of the Nominative.

4. The Vocative is generally expressed by the form of the emphatic state.

§ 61. *Peculiar use of the cases.*

1. The Genitive is often employed instead of an adjective qualifying the preceding noun; e. g. Dan. 3 : 5, *צִלְמֵם הַהָבָא* *an image of gold*, i. e. *a golden image*.

Note 1. Sometimes the first noun qualifies the second; e. g. *בְּחִקּוֹה יָד* *with a strong hand*—lit. with strength of hand.

Note 2. The Hebrew student will not be disappointed to meet in Chaldee with phrases like *מַרְי קְלִמָּא* Gen. 37 : 19, lit. *master of dreams*, i. e. interpreter of dreams; *בֶּר שָׁתָא* *son of a year*, i. e. a year old.

2. The Accusative of place answers the question, *where?* and must consequently be translated by *at* or *in*. The simple Accusative is also sometimes employed, by synecdoche where we must render, *in respect of*; e. g. *סְמִיקוֹה חֲזוּ* *ruddy in respect to complexion*, or *of a ruddy complexion*, Lam. 4 : 7.

This construction is less frequent in Chaldee than in Hebrew. Instead of it the Targums sometimes employ *בְּ*.

3. The case absolute, either the Nom. (which is most frequent), the Acc., or even sometimes the Dat. (with *לְ* signifying *quoad*,) is employed as in Hebrew. Comp. Stuart's Heb. Gr. §§ 415—417.

§ 62. *Use of the plural and repetition of nouns.*

1. The plural is sometimes employed where only *one of the things designated* is meant. Judg. 12 : 7, Jephthah was buried, *בְּקִרְיֵי גִלְעָד*, *in one of the cities of Gilead*; Gen. 8 : 4, *The ark rested on one of the mountains*, etc.

2. *מְרִין* and *רְבוּנִין* are employed as plurals of excellence or respect. On the other hand *אַלְהֵין* has always a plural sense. In the biblical Chaldee only, occurs *אַלְהוּנִין*, *the Most High*, as a name of God, Dan. 7 : 15.

3. The double members, etc., which in Hebrew require the dual, are designated in Chaldee by the plural. When the dual in Hebrew is employed to designate definitely two persons or things, it is rendered in Chaldee by the plural with *תְּרִין*.

4. The immediate repetition of a noun indicates,

a. *Multitude*. Gen. 14 : 10, *בִּירֵין בִּירֵין* *many wells*.

b. *Partition* or separation, expressed by *each*, etc.; as Gen. 32 : 16, *עֲרָא עֲרָא* *each particular herd*; Esth. 3 : 4, *יוֹמָא וְיוֹמָא* *every day*.

§ 63. *Construction of Adjectives.*

1. Exceptions from the general principle "that adjectives agree with the substantives which they qualify in gender and number" are the same as in Hebrew. Comp. Stuart's Heb. Gr. § 449.

2. When an adjective is the predicate of the sentence, it stands generally after the noun. Rarely, and only when the substantive verb is omitted, it precedes.

3. Adjectives *used as simple epithets*, follow their nouns.

4. The *neuter gender* is usually expressed by feminine adjectives; Ps. 27 : 4, *הָקָא בְּעִיָּתִי* *one thing* have I desired.

5. An adjective is put *in the construct state* before a noun expressing the thing in respect to which the quality is affirmed; e. g. Prov. 16 : 19, *נְשֵׁפֶל רוּחַ* *of a humble spirit*, lit. humble of spirit.

§ 64. *Comparison of Adjectives.*

1. The *comparative* is formed, either

(a) By *מן* simply, as in Hebrew; or

(b) By inserting *יותר* or *יותר* (*abundant*, but here in the sense of *more*) before *מן*; e. g. Ps. 119 : 103. *בְּסִימֵן מִן הַדְּבָשָׁא* *sweeter than honey*, lit. sweet more than etc.

2. The *superlative* is designated as in Hebrew. Thus *שְׁפֵל אַנְשִׁים* Dan. 4 : 14, *the basest of men*; *שָׁמַי שְׁמַיָא* Lev. 24 : 9, *the highest heaven*; etc.

§ 65. *Numerals.*

1. Numerals from 1 to 10 are placed either before or after nouns. Gen. 8 : 10, *שִׁבְעָא יוֹמִין*. Dan. 3 : 25, *אַרְבָּעָא*.

2. From 11 to 100 the numerals *precede* the substantive in the plural. Jud. 11 : 33, *עֶשְׂרִין קַרְוִין*. But the *tens* sometimes follow their substantives. Gen. 32 : 14.

Note 1. In a few instances the substantive appears in the construct state before its numeral. 1 K. 8 : 63, *הַדְּרִי תְּרִיִּין וְעֶשְׂרִין רְבּוּא* 220,000 *oxen*. Comp. § 60. 1. note 3.

Note 2. When *חַ* precedes the numeral, the noun is in the emph. st.; e. g. Gen. 1 : 16, *חַ הַרְיִן נְהוֹרָא* *the two great lights*.

Note 3. In designations of weights and measures the noun expressing the weight, etc. is often, though not so frequently as in Hebrew, omitted. Thus Gen. 37 : 28, *בְּעֶסְרִין כֶּסֶף* *for 20 (shekels) of silver*. So in designations of time, *יוֹמָא* is still more frequently omitted. Comp. Gen. 8 : 13, Lev. 23 : 32.

3. Instead of the ordinals from 1 to 10 the cardinals are not unfrequently employed. Gen. 8 : 13, *בְּחַד לְיָרְחָא*, *on the first of the month*. 2 K. 12 : 1, *בְּשַׁנַּת שִׁבְעָ לְיֵהוּא* *in the seventh year of Jehu*—lit. in the year VII. of Jehu.

4. Distributives are expressed by a simple repetition of the cardinals without *ו*; as *שִׁבְעָא שִׁבְעָא* *by sevens*. *חַרְיִן חַרְיִן* *two and two, by pairs*. Gen. 7 : 2, 9.

5. Numeral adverbs are of two kinds.

a. Those of degree or intensity. These are expressed in Chaldee by prefixing ܗܪ to the cardinals ; e. g. Dan. 3 : 19, ܗܪ ܫܒܥܬܐ , *seven fold*.

b. Those of repetition. These are expressed, precisely as in English, by *times*, ܘܡܝܢܝܢ ; as Josh. 6 : 3, ܗܪܐ ܘܡܢܐ , *one time, once*. Ex. 34 : 23, ܘܡܝܢܝܢ ܗܠܬܐ *three times*, etc.

CHAPTER IV.

SYNTAX OF PARTICLES.

§ 66. *Adverbs generally.*

1. The *repetition* of an adverb expresses

a. Intensity. Deut. 28 : 43, ܠܗܘܘܢ ܠܗܘܘܢ ܠܗܘܘܢ *very low* ;

b. Repetition or continuation. Ex. 23 : 30, ܘܥܝܪ ܘܥܝܪ *by little and little*.

2. Adverbs sometimes qualify nouns by being placed before them as nouns in the construct state. Gen. 18 : 4, ܘܥܝܪ ܡܢܐ *a little water*.

3. Adverbs sometimes take prepositions before them ; e. g. ܒܐܘ instead of ܐܘ simply. Comp. Gesenius' *Lehrgeb.* p. 828.

Note. In the last three cases, 1. *b*, 2 and 3, these adverbs may be regarded as real nouns. Thus ܘܥܝܪ ܡܢܐ *a small quantity* of water, ܒܐܘ *at that time*. And so of many other cases.

4. Many adverbs are expressed by periphrasis of verbs. See § 58.

§ 67. *Negatives.*

1. The same distinction exists between ܠܐ and ܠܝܬ , as in Hebrew between לֹא and אֵין ; *the latter*, in both languages, *implying the substantive verb*.

2. ܠܐ . . . ܠܐ *none, nobody, nothing*. So in Hebrew. Compare Gesenius' *Heb. Lex.* word לֹא .

3. In oaths or strong declarations, ܐܢ or ܐܡ , *if*, takes the place of a direct negative. Thus Is. 62 : 8. ܐܡ ܐܝܬܝܢ *I will not give*, lit. *if I will give*. So ܠܐ ܐܡ *affirmatively*, Josh. 14 : 9.

4. "That—not" is sometimes expressed by ܡܢ before the Inf. e. g. Lev. 26 : 19. ܡܠܐܗܩܬܐ ܡܫܬܪܐ *I will make the heavens strong as iron above you*, *that they may not send down rain*, (lit. *from that they should*, etc.) For the signification of ܡܢ alone prefixed to the Infinitive, see § 50. 2.

§ 68. *Interrogative Particles.*

1. The direct question is indicated by הַ, or has no peculiar designation.

2. The double interrogation is generally expressed by אִם הַ; e. g. Num. 13:20, הֲמֵטָבָא אִם בִּישָׂא, *whether good or bad*. 1 K. 22:15, הֲנִזְיִל אִם נִהְמַנֵּז, *shall we go up to Ramoth Gilead to battle, or shall we forbear?*

3. The question with הֲלָא, being employed simply to excite attention, is frequently better rendered by *behold!* Comp. הֲלָא under the word לֹא in Gesenius' Heb. Lex. Thus Deut. 11:30, הֲלָא אֲנֻן בְּעֵבְרָא דִּירְהֵנָּא, *behold they are on the other side Jordan, lit. are they not, etc.* So also the frequent expression, הֲלָא אֲנֻן כְּתִיבִין, *behold they are written.*

 PARADIGMS.

Paradigms of verbs, nouns, and numeral adjectives are here subjoined, accompanied by references to the corresponding sections in the Grammar

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	קָטַל	אֶתְקַטֵּל or טַל	קָטַל
	3 f.	קָטַלְתְּ	אֶתְקַטְּלִי	קָטַלְתְּ
	2 m.	קָטַלְתָּ or תָּא	אֶתְקַטְּלֶהָ	קָטַלְתָּ or תָּא
	2 f.	קָטַלְתְּ	אֶתְקַטְּלֶהָ	קָטַלְתְּ
	1 c.	קָטַלְתְּ	אֶתְקַטְּלֶהָ	קָטַלְתְּ
Pl.	3 m.	קָטַלְנוּ	אֶתְקַטְּלֶנוּ	קָטַלְנוּ
	3 f.	קָטַלְתֶּם	אֶתְקַטְּלֶנָּה	קָטַלְתֶּם
	2 m.	קָטַלְתֶּם	אֶתְקַטְּלֶנוּ	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	אֶתְקַטְּלֶנָּה	קָטַלְתֶּן
	1 c.	קָטַלְתֶּם	אֶתְקַטְּלֶנָּה	קָטַלְתֶּם
Inf.		מִקְטֹל	אֶתְקַטְּלָא	קָטַלָּא
Imp.	2 m.	קָטַל	אֶתְקַטֵּל	קָטַל
	2 f.	קָטַלִּי	אֶתְקַטְּלִי	קָטַלִּי
Pl.	2 m.	קָטַלוּ	אֶתְקַטְּלוּ	קָטַלוּ
	2 f.	קָטַלְנָא	אֶתְקַטְּלְנָא	קָטַלְנָא
Fut.	3 m.	יִקְטֹל	יִתְקַטֵּל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּתְקַטֵּל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּתְקַטֵּל	תִּקְטֹל
	2 f.	תִּקְטֹלֶיךָ	תִּתְקַטְּלֶיךָ	תִּקְטֹלֶיךָ
	1 c.	אֶקְטֹל	אֶתְקַטֵּל	אֶקְטֹל
Pl.	3 m.	יִקְטֹלוּ	יִתְקַטְּלוּ	יִקְטֹלוּ
	3 f.	יִקְטֹלְנָה	יִתְקַטְּלְנָה	יִקְטֹלְנָה
	2 m.	תִּקְטֹלוּ	תִּתְקַטְּלוּ	תִּקְטֹלוּ
	2 f.	תִּקְטֹלְנָה	תִּתְקַטְּלְנָה	תִּקְטֹלְנָה
	1 c.	נִקְטֹל	נִתְקַטֵּל	נִקְטֹל
1 Part.	m.	קָטַל		מִקְטֹל
	f.	קָטַלָּא		מִקְטֹלָּא
2 Part.	m.	קָטִיל	מִתְקַטֵּל	מִקְטֹל
	f.	קָטִילָא	מִתְקַטְּלָא	מִקְטֹלָּא

Suffixes.	Sing.	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
Pe. Pr. 3 m.		קָטַלְנִי	קָטַלְךָ	קָטַלְתְּ	קָטַלְהוּ	קָטַלְתְּהוּ
3 f.		קָטַלְתַּנִּי	קָטַלְתְּךָ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
2 m.		קָטַלְתַּנִּי	&c. Same as 3 f. except that it does not take			
2 f.		קָטַלְתִּינִי	————	————	קָטַלְתִּיהוּ	קָטַלְתִּיהוּ
1 c.		————	קָטַלְתְּךָ	קָטַלְתְּךָ — כִּי	קָטַלְתְּהוּ	קָטַלְתְּהוּ
Pl. 3 m.		קָטַלְנוּנִי	קָטַלְתְּם	קָטַלְתְּם	קָטַלְתְּהוּ	קָטַלְתְּהוּ
2 m.		קָטַלְתִּינוּנִי	————	————	קָטַלְתִּיהוּ	קָטַלְתִּיהוּ
1 c.		————	קָטַלְתְּם	קָטַלְתְּם	קָטַלְתְּהוּ	קָטַלְתְּהוּ
Inf.		מִקָּטַלְנִי	מִקָּטַלְךָ	מִקָּטַלְתְּ	מִקָּטַלְהוּ	מִקָּטַלְתְּהוּ
Inf. with } epenth. }		מִקָּטַלְנִי	מִקָּטַלְךָ	מִקָּטַלְתְּ	מִקָּטַלְהוּ	מִקָּטַלְתְּהוּ
Fut. 3 m.		————	————	יִקָּטַלְךָ	יִקָּטַלְהוּ	————
3 m. with } epenth. }		יִקָּטַלְנִי	יִקָּטַלְךָ	יִקָּטַלְתְּ — כִּי	יִקָּטַלְהוּ	יִקָּטַלְתְּהוּ
Pl. 3 m.		יִקָּטַלְנוּנִי	יִקָּטַלְתְּם	יִקָּטַלְתְּם וְיִכְבִּי	יִקָּטַלְתְּהוּ	יִקָּטַלְתְּהוּ
Imp. 2 m.		קָטַלְנִי — כִּי	————	————	קָטַלְהוּ	קָטַלְתְּהוּ — הוּא
2 m. with } epenth. }		קָטַלְנִי	————	————	קָטַלְהוּ	קָטַלְתְּהוּ
2 f.		קָטַלְיִנִי	————	————	קָטַלְיִהוּ	קָטַלְיִהוּ
Pl. 2 m.		קָטַלְנוּנִי	————	————	קָטַלְיִהוּ	קָטַלְיִהוּ
2 f.		קָטַלְנִינִי	————	————	קָטַלְיִהוּ	קָטַלְיִהוּ
Pa. Praet.		קָטַלְנִי	קָטַלְךָ	קָטַלְתְּ	קָטַלְהוּ	קָטַלְתְּהוּ
Inf.		קָטַלְתִּי	קָטַלְתְּךָ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ

<i>Plur.</i> 1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קִטְלָנָא	קִטְלִכּוֹן	קִטְלִכֵּן	קִטְלִפוּן	קִטְלִפֵּן
קִטְלִתָּנָא	קִטְלִתְכוֹן	קִטְלִתְכֵן	קִטְלִתְפוּן	קִטְלִתְפֵן
suffixes of the second person.				
קִטְלִיתָּנָא	—————	—————	קִטְלִיתְפוּן	קִטְלִיתְפֵן
—————	קִטְלִתְכוֹן	קִטְלִתְכֵן	קִטְלִתְפוּן	קִטְלִתְפֵן
קִטְלִיתָּנָא נָן	קִטְלִיתְכוֹן	קִטְלִיתְכֵן	קִטְלִיתְפוּן	קִטְלִיתְפֵן
קִטְלִיתָּנָא נְנָא	—————	—————	קִטְלִיתְפוּן	קִטְלִיתְפֵן
—————	קִטְלִיתְכוֹן	קִטְלִיתְכֵן	קִטְלִיתְפוּן	קִטְלִיתְפֵן
מִקְטְלָנָא	מִקְטְלִכּוֹן	מִקְטְלִכֵּן	מִקְטְלִפוּן	מִקְטְלִפֵּן
מִקְטְלִתָּנָא	מִקְטְלִתְכוֹן	מִקְטְלִתְכֵן	מִקְטְלִתְפוּן	מִקְטְלִתְפֵן
—————	—————	—————	—————	—————
יִקְטְלִיתָּנָא	יִקְטְלִיתְכוֹן	יִקְטְלִיתְכֵן	יִקְטְלִיתְפוּן	יִקְטְלִיתְפֵן
יִקְטְלִיתָּנָא	יִקְטְלִיתְכוֹן	יִקְטְלִיתְכֵן	יִקְטְלִיתְפוּן	יִקְטְלִיתְפֵן
קִטְלָנָא	—————	—————	—————	—————
—————	—————	—————	קִטְלִפוּן	קִטְלִפֵּן
קִטְלִיתָּנָא	—————	—————	קִטְלִיתְפוּן	קִטְלִיתְפֵן
קִטְלִיתָּנָא	—————	—————	קִטְלִיתְפוּן	קִטְלִיתְפֵן
קִטְלִיתָּנָא	—————	—————	קִטְלִיתְפוּן	קִטְלִיתְפֵן
קִטְלָנָא	קִטְלִכּוֹן	קִטְלִכֵּן	קִטְלִפוּן	קִטְלִפֵּן
קִטְלִיתָּנָא	קִטְלִיתְכוֹן	קִטְלִיתְכֵן	קִטְלִיתְפוּן	קִטְלִיתְפֵן

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	נִפֵּק	אֶפֶק	אֶתֶפֶק
	3 f.	נִפְקַת	אֶפְקַת	אֶתֶפְקַת
	2 m.	נִפְקֶה or נִפְקֶהָ	אֶפְקֶה	אֶתֶפְקֶה
	2 f.	נִפְקֶהְי	אֶפְקֶהְי	אֶתֶפְקֶהְי
	1 c.	נִפְקֶהְת	אֶפְקֶהְת	אֶתֶפְקֶהְת
Pl.	3 m.	נִפְקִי	אֶפְקִי	אֶתֶפְקִי
	3 f.	נִפְקִינָא	אֶפְקִינָא	אֶתֶפְקִינָא
	2 m.	נִפְקִיתוּן	אֶפְקִיתוּן	אֶתֶפְקִיתוּן
	2 f.	נִפְקִיתְי	אֶפְקִיתְי	אֶתֶפְקִיתְי
	1 c.	נִפְקִיתָא	אֶפְקִיתָא	אֶתֶפְקִיתָא
Inf.		מִפֵּק	אֶפְקֵא	אֶתֶפְקֵא
Imp.	2 m.	פֵּק , פִּק	אֶפֶק	אֶתֶפֶק
	2 f.	פְּקִי	אֶפְקִי	אֶתֶפְקִי
Pl.	2 m.	פְּקִי	אֶפְקִי	אֶתֶפְקִי
	2 f.	פְּקִינָא	אֶפְקִינָא	אֶתֶפְקִינָא
Fut.	3 m.	יִפֵּק , יִפֵּק	יֶפֶק	יֶתֶפֶק
	3 f.	תִּפֵּק	תֶּפֶק	תֶּתֶפֶק
	2 m.	תִּפֵּק	תֶּפֶק	תֶּתֶפֶק
	2 f.	תִּפְקִין	תֶּפְקִין	תֶּתֶפְקִין
	1 c.	אֶפֶק	אֶפֶק	אֶתֶפֶק
Pl.	3 m.	יִפְקִין	יֶפְקִין	יֶתֶפְקִין
	3 f.	יִפְקִין	יֶפְקִין	יֶתֶפְקִין
	2 m.	תִּפְקִין	תֶּפְקִין	תֶּתֶפְקִין
	2 f.	תִּפְקִין	תֶּפְקִין	תֶּתֶפְקִין
	1 c.	נִפֵּק	נֶפֶק	נֶתֶפֶק
1 Part.	m.	נִפֵּק	נִפֵּק	
	f.	נִפְקֵא	נִפְקֵא	
2 Part.	m.	נִפְיֵק	נִפְיֵק	נִתֵּפֶק
	f.	נִפְיֵקָא	נִפְיֵקָא	נִתֵּפֶקָא

Par. IV. Verbs Ayin doubled. § 19.

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	הִק	אִהֵק	אִתְהִק
	3 f.	הִקַּת	אִהֵקַת	אִתְהִקַּת
	2 m.	הִקֵּיתָ	אִהֵקֵיתָ	אִתְהִקֵּיתָ
	2 f.	הִקֵּיתְּ	אִהֵקֵיתְּ	אִתְהִקֵּיתְּ
Pl.	1 c.	הִקֵּיתִי	אִהֵקֵיתִי	אִתְהִקֵּיתִי
	3 m.	הִקִּימוּ	אִהֵקִימוּ	אִתְהִקִּימוּ
	3 f.	הִקִּימוּ	אִהֵקִימוּ	אִתְהִקִּימוּ
	2 m.	הִקִּימוּן	אִהֵקִימוּן	אִתְהִקִּימוּן
	2 f.	הִקִּימוּן	אִהֵקִימוּן	אִתְהִקִּימוּן
	1 c.	הִקִּימֵנִי	אִהֵקִימֵנִי	אִתְהִקִּימֵנִי
	Inf.		מִהִק	אִהֵקֵא
Imp.	2 m.	הִק	אִהֵק	אִתְהִק
	2 f.	הִקִּי	אִהֵקִי	אִתְהִקִּי
Pl.	2 m.	הִקִּימוּ	אִהֵקִימוּ	אִתְהִקִּימוּ
	2 f.	הִקִּימוּ	אִהֵקִימוּ	אִתְהִקִּימוּ
Fut.	3 m.	יִהֵק	יִהֵק	יִתְהֵק
	3 f.	תִּהֵק	תִּהֵק	תִּתְהֵק
	2 m.	תִּהֵק	תִּהֵק	תִּתְהֵק
	2 f.	תִּהֵקִי	תִּהֵקִי	תִּתְהֵקִי
	1 c.	אֶהֵק	אֶהֵק	אֶתְהֵק
	Pl.	3 m.	יִהֵקוּ	יִהֵקוּ
	3 f.	יִהֵקוּ	יִהֵקוּ	יִתְהֵקוּ
	2 m.	יִהֵקוּן	יִהֵקוּן	יִתְהֵקוּן
	2 f.	יִהֵקוּן	יִהֵקוּן	יִתְהֵקוּן
	1 c.	נִהֵק	נִהֵק	נִתְהֵק
1 Part.	m.	הִקֵּק	מִהֵק	
	f.	הִקֵּקֵא	מִהֵקֵא	
2 Part.	m.	הִקִּיק	מִהֵק	מִתְהֵק
	f.	הִקִּיקֵא	מִהֵקֵא	מִתְהֵקֵא

Par. V. 79
Verbs פ"ו. § 20.

Peal. Pr.	יָלַד
&c. reg.	
Inf.	מִיָּלַד
Imp.	יָלַד
(הוֹב הוֹבִי)	
Fut.	יִילַד
1 Part.	יָלַד
2 Part.	יָלִיד
Ithpeel.	אִתְיָלַד
Paël. Pr.	יָלַד
Fut.	יִילַד
Ithpaal.	אִתְיָלַד
Aphel.	אוֹלִיד
Fut.	יֹוִלִיד
Par. VI.	
Verbs פ"י. § 20.	
Peal. Pr.	יָטַב
Fut.	יִיטַב
Paël. Pr.	יָטַב
Fut.	יִיטַב
Aph. Pr.	אִיטִיב
Inf.	אִיטִבֵּא
Fut.	יִיטִיב

		Peal.	Ithpeel.	Pael.	Ithpaal.
Praet.	3 m.	קָם	אֶתְקָם	קָיַם	אֶתְקָיַם
	3 f.	קָמַת	אֶתְקָמַת	קָיַמַת	אֶתְקָיַמַת
	2 m.	קָמַתָּה	אֶתְקָמַתָּה	קָיַמַתָּה	אֶתְקָיַמַתָּה
	2 f.	קָמַתְּ	אֶתְקָמַתְּ	קָיַמַתְּ	אֶתְקָיַמַתְּ
	1 c.	קָמַת or קָמַתְּ	אֶתְקָמַת	קָיַמַת	אֶתְקָיַמַת
Pl.	3 m.	קָמוּ	אֶתְקָמוּ	קָיְמוּ	אֶתְקָיְמוּ
	3 f.	קָמָא	אֶתְקָמָא	קָיְמָא	אֶתְקָיְמָא
	2 m.	קָמַתוּן	אֶתְקָמַתוּן	קָיַמַתוּן	אֶתְקָיַמַתוּן
	2 f.	קָמַתֵן	אֶתְקָמַתֵן	קָיַמַתֵן	אֶתְקָיַמַתֵן
	1 c.	קָמַנָא	אֶתְקָמַנָא	קָיַמַנָא	אֶתְקָיַמַנָא
Inf.		מִקָּם (מִקוּיִם)	אֶתְקָמָא	קָיְמָא	אֶתְקָיְמָא
Imp.	2 m.	קוּם	אֶתְקָם	קָיַם	אֶתְקָיַם
	2 f.	קָוְמִי	אֶתְקָמִי	קָיְמִי	אֶתְקָיְמִי
Pl.	2 m.	קָוְמוּ	אֶתְקָמוּ	קָיְמוּ	אֶתְקָיְמוּ
	2 f.	קָוְמָנָא	אֶתְקָמָנָא	קָיְמָנָא	אֶתְקָיְמָנָא
Fut.	3 m.	יִקוּם	יֶתְקָם	יִקְיַם	יֶתְקָיַם
	3 f.	תִּקְוִים	תֶּתְקָם	תִּקְיַם	תֶּתְקָיַם
	2 m.	תִּקְוִים	תֶּתְקָם	תִּקְיַם	תֶּתְקָיַם
	2 f.	תִּקְוִימִין	תֶּתְקָמִין	תִּקְיַמִין	תֶּתְקָיַמִין
	1 c.	יִקְוִים	יֶתְקָם	יִקְיַם	יֶתְקָיַם
Pl.	3 m.	יִקְוִמוּן	יֶתְקָמוּן	יִקְיַמוּן	יֶתְקָיַמוּן
	3 f.	יִקְוִימֵן	יֶתְקָמֵן	יִקְיַמֵן	יֶתְקָיַמֵן
	2 m.	תִּקְוִימוּן	תֶּתְקָמוּן	תִּקְיַמוּן	תֶּתְקָיַמוּן
	2 f.	תִּקְוִימֵן	תֶּתְקָמֵן	תִּקְיַמֵן	תֶּתְקָיַמֵן
	1 c.	נִקְוִים	נֶתְקָם	נִקְיַם	נֶתְקָיַם
1 Part.	m.	קָאָם , קָיַם		מִקְיַם	
	f.	קָיְמָא		מִקְיַמָא	
2 Part.	m.	קִים	מִתְקָם	מִקְיַם	מִתְקָיַם
	f.	קִימָא	מִתְקָמָא	מִקְיַמָא	מִתְקָיַמָא

Aphel.	Ittaphal.	Polel.	Ithpolal.
אַקִים	אַתְקִים	קוֹיִם	אַתְקוֹיִם
אַקִימַת (ק.)	אַתְקִימַת	קוֹמֵמַת	אַתְקוֹמֵמַת
אַקִימֹתָ	אַתְקִימֹתָ	קוֹמְמֹתָ	אַתְקוֹמְמֹתָ
אַקִימֹתְ	אַתְקִימֹתְ	קוֹמֵמֹתְ	אַתְקוֹמֵמֹתְ
אַקִימִית (ק.)	אַתְקִימִית	קוֹמֵמִית	אַתְקוֹמֵמִית
אַקִימוּ	אַתְקִימוּ	קוֹמְמוּ	אַתְקוֹמְמוּ
אַקִימָא	אַתְקִימָא	קוֹמְמָא	אַתְקוֹמְמָא
אַקִמֹתוֹן	אַתְקִימֹתוֹן	קוֹמְמֹתוֹן	אַתְקוֹמְמֹתוֹן
אַקִמֹתֶן	אַתְקִימֹתֶן	קוֹמְמֹתֶן	אַתְקוֹמְמֹתֶן
אַקִמְנָא	אַתְקִימְנָא	קוֹמְמְנָא	אַתְקוֹמְמְנָא
אַקִמָא	אַתְקִמָא	קוֹמְמָא	אַתְקוֹמְמָא
אַקִים	אַתְקִים	קוֹיִם	אַתְקוֹיִם
אַקִימִי	אַתְקִימִי	קוֹיֵמִי	אַתְקוֹיֵמִי
אַקִימוּ	אַתְקִימוּ	קוֹיֵמוּ	אַתְקוֹיֵמוּ
אַקִמְנָא	אַתְקִמְנָא	קוֹיֵמְנָא	אַתְקוֹיֵמְנָא
יִקִים	יִתְקִים	יְקוֹיִם	יִתְקוֹיִם
תִקִים	תִתְקִים	תְקוֹיִם	תִתְקוֹיִם
תִקִים	תִתְקִים	תְקוֹיִם	תִתְקוֹיִם
תִקִימִין	תִתְקִימִין	תְקוֹיֵמִין	תִתְקוֹיֵמִין
אַקִים	אַתְקִים	אַקוֹיִם	אַתְקוֹיִם
יִקִימוֹן	יִתְקִימוֹן	יְקוֹיֵמוֹן	יִתְקוֹיֵמוֹן
יִקִימֶן	יִתְקִימֶן	יְקוֹיֵמֶן	יִתְקוֹיֵמֶן
תִקִימוֹן	תִתְקִימוֹן	תְקוֹיֵמוֹן	תִתְקוֹיֵמוֹן
תִקִימֶן	תִתְקִימֶן	תְקוֹיֵמֶן	תִתְקוֹיֵמֶן
נִקִים	נִתְקִים	נְקוֹיִם	נִתְקוֹיִם
מִקִים		מִקוֹיִם	
מִקִימָא		מִקוֹיֵמָא	
מִקִם	מִתְקִים	מִקוֹיִם	מִתְקוֹיִם
מִקִמָא	מִתְקִימָא	מִקוֹיֵמָא	מִתְקוֹיֵמָא

		Peal.	Ithpeel.	Paël.	
Praet.	3 m.	בָּלַא	אֶחְבְּלִי	בִּלִּי	
	3 f.	בָּלַח	אֶחְבְּלִיחַ	בִּלִּיחַ	
	2 m.	בָּלִיחַ	אֶחְבְּלִיחַ	בִּלִּיחַ	
	2 f.	בָּלִיחַ	אֶחְבְּלִיחַ	בִּלִּיחַ	
	1 c.	בָּלִיחַ	אֶחְבְּלִיחַ	בִּלִּיחַ	
Pl.	3 m.	בָּלוּ	אֶחְבְּלוּ	בִּלוּ	
	3 f.	בָּלְאוּ	אֶחְבְּלוּ	בִּלְאוּ	
	2 m.	בָּלִיחוּ	אֶחְבְּלִיחוּ	בִּלִּיחוּ (ל)	
	2 f.	בָּלִיחוּ	אֶחְבְּלִיחוּ	בִּלִּיחוּ (ל)	
	1 c.	בָּלְאוּ	אֶחְבְּלוּ	בִּלְאוּ (ל)	
Inf.		מִבְּלִי אֶ	אֶחְבְּלִי	בִּלְאוּ	
Imp.	2 m.	בָּלִי	אֶחְבְּלִי	בָּלִי	
	2 f.	בָּלִי	אֶחְבְּלִי	בָּלִי	
Pl.	2 m.	בָּלוּ	אֶחְבְּלוּ	בָּלוּ	
	2 f.	בָּלְאוּ	אֶחְבְּלוּ	בָּלְאוּ	
Fut.	3 m.	יִבְלֵא	יִחְבְּלֵא	יִבְלֵא	
	3 f.	תִּבְלֵא	תִּחְבְּלֵא	תִּבְלֵא	
	2 m.	תִּבְלֵא	תִּחְבְּלֵא	תִּבְלֵא	
	2 f.	תִּבְלֵן	תִּחְבְּלֵן	תִּבְלֵן	
	1 c.	אֶבְלֵא	אֶחְבְּלֵא	אֶבְלֵא	
	Pl.	3 m.	יִבְלוּ	יִחְבְּלוּ	יִבְלוּ
		3 f.	יִבְלֵן	יִחְבְּלֵן	יִבְלֵן
2 m.		תִּבְלוּ	תִּחְבְּלוּ	תִּבְלוּ	
2 f.		תִּבְלֵן	תִּחְבְּלֵן	תִּבְלֵן	
1 c.		נִבְלֵא	נִחְבְּלֵא	נִבְלֵא	
1 Part.	m.	בָּלִי		מִבְּלִי	
	f.	בָּלִי		מִבְּלִי	
2 Part.	m.	בָּלִי	מִחְבְּלֵא	מִבְּלִי	
	f.	בָּלִי	מִחְבְּלֵא	מִבְּלִי	

Ithpaal.	Aphel.	Ittaphal.
אֶתְּפִלֵּי י	אֶפְלִי י	אֶתְּפִלֵּי
אֶתְּפִלִּית	אֶפְלִית	אֶתְּפִלִּית יֵאֵת
אֶתְּפִלִּית	אֶפְלִית יֵת . ית	אֶתְּפִלִּית
אֶתְּפִלִּית	אֶפְלִית	אֶתְּפִלִּית
אֶתְּפִלִּית	אֶפְלִית יֵת	אֶתְּפִלִּית
אֶתְּפִלִּיו	אֶפְלִיו יֵאֵי	אֶתְּפִלִּיו
אֶתְּפִלִּיאָה	אֶפְלִיאָה	אֶתְּפִלִּיאָה
אֶתְּפִלִּיתֶךָ	אֶפְלִיתֶךָ	אֶתְּפִלִּיתֶךָ
אֶתְּפִלִּיתְךָ	אֶפְלִיתְךָ	אֶתְּפִלִּיתְךָ
אֶתְּפִלִּינָא	אֶפְלִינָא	אֶתְּפִלִּינָא
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אֶתְּפִלִּאָה	אֶפְלִאָה	אֶתְּפִלִּאָה
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אֶתְּפִלֵּי יֵאֵ	אֶפְלִי יֵאֵ	אֶתְּפִלֵּי יֵאֵ
אֶתְּפִלֵּא	אֶפְלֵא	אֶתְּפִלֵּא
אֶתְּפִלוֹ	אֶפְלוֹ	אֶתְּפִלוֹ
אֶתְּפִלֵּנָא	אֶפְלֵנָא	אֶתְּפִלֵּנָא
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יֶתְּפִלֵּא יֵ יֵ	יֶפְלֵא יֵ יֵ	יֶתְּפִלֵּא יֵ יֵ
תֶּתְּפִלֵּא	תֶּפְלֵא	תֶּתְּפִלֵּא
תֶּתְּפִלֵּא	תֶּפְלֵא	תֶּתְּפִלֵּא
תֶּתְּפִלִּין	תֶּפְלִין	תֶּתְּפִלִּין
אֶתְּפִלֵּא	אֶפְלֵא	אֶתְּפִלֵּא
יֶתְּפִלִּין	יֶפְלִין	יֶתְּפִלִּין
יֶתְּפִלִּין	יֶפְלִין	יֶתְּפִלִּין
תֶּתְּפִלִּין	תֶּפְלִין	תֶּתְּפִלִּין
תֶּתְּפִלִּין	תֶּפְלִין	תֶּתְּפִלִּין
נֶתְּפִלֵּא	נֶפְלֵא	נֶתְּפִלֵּא
<hr/>		
	מֶפְלֵא יֵ	
	מֶפְלֵא	
<hr/>		
מֶתְּפִלֵּא	מֶפְלֵי	מֶתְּפִלֵּא
מֶתְּפִלֵּא	מֶפְלֵא	מֶתְּפִלֵּא

Sing. Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
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DEC. I. SINGULAR. § 31.

(a)	טוֹר	טוֹר	טוֹרָא	טוֹרָה	טוֹרְכוֹן
(b)	אֵילָן	אֵילָן or אֵילָן	אֵילָנָא	אֵילָנָה	אֵילָנְכוֹן

DEC. II. SINGULAR. § 32.

(a)	עַלְמ	עַלְמ	עַלְמָא	עַלְמָה	עַלְמְכוֹן
(b)	פְּדִין	פְּדִין	פְּדִינָא	פְּדִינָה	פְּדִינְכוֹן

DEC. III. SINGULAR. § 33.

(a)	מִלְכָּה (מִלְכָּה)	מִלְכָּה (מִלְכָּה)	מִלְכָּא	מִלְכָּה	מִלְכָּכוֹן
(b)	זְמַן	זְמַן	זְמַנָּא	זְמַנָּה	זְמַנְכוֹן
(c)	חֶלְמ	חֶלְמ	חֶלְמָא	חֶלְמָה	חֶלְמְכוֹן
(d)	עֵין	עֵין	עֵינָא (עֵינָא)	עֵינָה (עֵינָה)	עֵינְכוֹן
(e)	קִדְשׁ	קִדְשׁ	קִדְשָׁא (or קִדְשָׁא etc.)	קִדְשָׁה	קִדְשְׁכוֹן
(f)	מִתְקַטֵּל	מִתְקַטֵּל	מִתְקַטְלָא	מִתְקַטְלָה	מִתְקַטְלְכוֹן

DEC. IV. SINGULAR. § 34.

(a)	גַּב	גַּב	גַּבָּא	גַּבָּה	גַּבְכוֹן
(b)	עַז	עַז	עַזָּא	עַזָּה	עַזְכוֹן
(c)	אִם	אִם	אִמָּא	אִמָּה	אִמְכוֹן

DEC. V. SINGULAR. § 35.

(a)	גְּלָא	גְּלָא	גְּלָיָא	גְּלָיָה	גְּלִיכוֹן
(b)	מִגְּלִי	מִגְּלִי	מִגְּלִיָּא	מִגְּלִיָּה	מִגְּלִיכוֹן

DEC. VI. SINGULAR. § 36.

קִדְמִי	קִדְמִי	קִדְמִיָּה	קִדְמִיָּה	קִדְמִיָּכוֹן
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Plur. Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2. pl. m.
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DEC. I. PLURAL.

טוֹרִיִּין	טוֹרִי	טוֹרִיָּא	טוֹרוֹהִי	טוֹרִיכּוֹן
אַיִלְנִיִּין	אַיִלְנִי	אַיִלְנִיָּא	אַיִלְנוֹהִי	אַיִלְנִיכּוֹן

DEC. II. PLURAL.

עֲלְמִיִּין	עֲלְמִי	עֲלְמִיָּא	עֲלְמוֹהִי	עֲלְמִיכּוֹן
פְּהַנִּיִּין	פְּהַנִּי	פְּהַנִּיָּא	פְּהַנוֹהִי	פְּהַנִּיכּוֹן

DEC. III. PLURAL.

מַלְפִּיִּין	מַלְפִּי	מַלְפִּיָּא	מַלְפוֹהִי	מַלְפִּיכּוֹן
זְמַנִּיִּין	זְמַנִּי	זְמַנִּיָּא	זְמוֹהִי	זְמַנִּיכּוֹן
חֲלַמִּיִּין	חֲלַמִּי	חֲלַמִּיָּא	חֲלַמוֹהִי	חֲלַמִּיכּוֹן
עֵינִיִּין	עֵינִי	עֵינִיָּא	עֵינוֹהִי	עֵינִיכּוֹן
	(עֵינִי)	(עֵינִיָּא)	(עֵינוֹהִי)	(עֵינִיכּוֹן)
קַדְשִׁיִּין	קַדְשִׁי	קַדְשִׁיָּא	קַדְשוֹהִי	קַדְשִׁיכּוֹן
מִתְקַטְלִיִּין	מִתְקַטְלִי	מִתְקַטְלִיָּא	מִתְקַטְלוֹהִי	מִתְקַטְלִיכּוֹן

DEC. IV. PLURAL.

גַּבִּיִּין	גַּבִּי	גַּבִּיָּא	גַּבוֹהִי	גַּבִּיכּוֹן
עֲזִיִּין	עֲזִי	עֲזִיָּא	עֲזוֹהִי	עֲזִיכּוֹן
אַמִּיִּין	אַמִּי	אַמִּיָּא	אַמוֹהִי	אַמִּיכּוֹן

DEC. V. PLURAL.

פְּלִיִּין	פְּלִי	פְּלִיָּא	פְּלוֹהִי	פְּלִיכּוֹן
מַגְלִיִּין	מַגְלִי	מַגְלִיָּא	מַגְלוֹהִי	מַגְלִיכּוֹן

DEC. VI. PLURAL.

קַדְמִיאִיִּין	קַדְמִיאִי	קַדְמִיאִיָּא	קַדְמִאוֹהִי	קַדְמִיאִיכּוֹן
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	Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
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DEC. VII. SINGULAR. § 37.

(a)	מְדִינָא	מְדִינַת	מְדִינַתָּא	מְדִינַתָּהּ	מְדִינַתְכוֹן
(b)	מְשַׁרְיָא	מְשַׁרְיַת	מְשַׁרְיַתָּא	מְשַׁרְיַתָּהּ	מְשַׁרְיַתְכוֹן
(c)	מְלַפְוָא	מְלַפְוַת	מְלַפְוַתָּא	מְלַפְוַתָּהּ	מְלַפְוַתְכוֹן

PLURAL.

(a)	מְדִינָן	מְדִינַת	מְדִינַתָּא	מְדִינַתְוְהִי	מְדִינַתְכוֹן
(b)	מְשַׁרְיָן	מְשַׁרְיַת	מְשַׁרְיַתָּא	מְשַׁרְיַתְוְהִי	מְשַׁרְיַתְכוֹן
(c)	מְלַפְוָן	מְלַפְוַת	מְלַפְוַתָּא	מְלַפְוַתְוְהִי	מְלַפְוַתְכוֹן

DEC. VIII. SINGULAR. § 38.

(a)	אַרְמְלָא	אַרְמְלַת	אַרְמְלַתָּא	אַרְמְלַתָּהּ	אַרְמְלַתְכוֹן
(b)	גְּלִיָּא	גְּלִיַת	גְּלִיַתָּא	גְּלִיַתָּהּ	גְּלִיַתְכוֹן
(c)	זְכוּ	זְכוֹת	זְכוֹתָא	זְכוֹתָהּ	זְכוֹתְכוֹן

PLURAL.

(a)	אַרְמְלָן	אַרְמְלַת	אַרְמְלַתָּא	אַרְמְלַתְוְהִי	אַרְמְלַתְכוֹן
(b)	גְּלִיָּן	גְּלִיַת	גְּלִיַתָּא	גְּלִיַתְוְהִי	גְּלִיַתְכוֹן
(c)	זְכוֹן	זְכוֹת	זְכוֹתָא	זְכוֹתְוְהִי	זְכוֹתְכוֹן

DEC. IX. SINGULAR. § 39.

קְדַמְאַתָּהּ	קְדַמְאַת	קְדַמְיַתָּא	קְדַמְיַתָּהּ	קְדַמְיַתְכוֹן
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PLURAL.

קְדַמְיָן	קְדַמְאַת	קְדַמְיַתָּא	קְדַמְיַתְוְהִי	קְדַמְיַתְכוֹן
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PAR. XI. NUMERALS.

A. Cardinals from 1 to 10.

No.	Masculine.		Feminine.	
	Abs.	Const.	Abs.	Const.
1	חַד	חַד	חַדָּא	חַדָּת
2	תְּרִין	תְּרִי	תְּרִינָא	תְּרִיתִי
3	תְּלָתָה	תְּלָתַח	תְּלָת	תְּלָתִי
4	אַרְבַּעַה	אַרְבַּעַת	אַרְבַּע	אַרְבַּעִתִי
5	חַמֶּשָׁא	חַמֶּשַׁת	חַמֶּשׁ	חַמֶּשִׁיתִי
6	שִׁתָּא	שִׁתַּח	שִׁת	שִׁתִּיתִי
7	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבְעִיתִי
8	תְּמַנְיָא	תְּמַנְיַת	תְּמַנִּי	תְּמַנְיִיתִי
9	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁעִיתִי
10	עֶסְרָא	עֶסְרַת	עֶסֶר	עֶסְרִיתִי

B. Cardinals from 11 to 19.

	Masculine.		Feminine.	
	Abs.	Const.	Abs.	Const.
11		חַד עֶסֶר		חַדָּא עֶסְרִי
12		תְּרִי עֶסֶר (תְּרִיסַר)		תְּרִיתָא עֶסְרִי (תְּרִיתִיסְרִי)
13	{ תְּלִיסַר } { תְּלִיתִיסַר }	תְּלָתָא עֶסֶר		תְּלָת עֶסְרִי (תְּלִיסְרִי)
14		אַרְבַּעַה עֶסֶר (אַרְבִּיסַר)		אַרְבַּע עֶסְרִי (אַרְבִּיסְרִי)
15		חַמֶּשָׁא עֶסֶר (חַמִּיסַר)		חַמֶּשׁ עֶסְרִי (חַמִּיסְרִי)
16	{ שִׁתִּיסַר } { שִׁתִּיסַר }	שִׁתָּא עֶסֶר		שִׁת עֶסְרִי (שִׁתִּיסְרִי)
17		שִׁבְעָה עֶסֶר (שִׁבְסַר)		שִׁבַּע עֶסְרִי (שִׁבְסְרִי)
18		תְּמַנְיַת עֶסֶר (תְּמַנְיִיסַר)		תְּמַנִּי עֶסְרִי
19		תְּשַׁעָה עֶסֶר	{ שִׁתִּיסְרִי } { שִׁתִּיסְרִי }	תְּשַׁע עֶסְרִי

C. Ordinals from 1 to 10.

No.	Masculine.		Feminine.	
	Abs.	Emph.	Abs.	Emph.
1	קָדְמִי	קָדְמָאָה	קָדְמָאָה	קָדְמִיתָהּ
2	תְּנִינָן	תְּנִינָא	תְּנִינָא	תְּנִינָא
3	תְּלִיתִי (תְּלִיתִי)	תְּלִיתָאָה	תְּלִיתָא	תְּלִיתָא
4	רְבִיעִי (רְבִיעִי)	רְבִיעָאָה	רְבִיעָא	רְבִיעָא
5	חֲמִישִׁי	חֲמִישָׁאָה	חֲמִישָׁאָה	חֲמִישָׁאָה
6	שְׁתֵּיתִי (שְׁתֵּיתִי)	שְׁתֵּיתָאָה	שְׁתֵּיתָאָה	שְׁתֵּיתָאָה
7	שְׁבִיעִי	שְׁבִיעָאָה	שְׁבִיעָאָה	שְׁבִיעָאָה (שְׁבִיעָאָה)
8	תְּמִינִי	תְּמִינָאָה	תְּמִינָאָה	תְּמִינָאָה
9	תְּשִׁיעִי	תְּשִׁיעָאָה	תְּשִׁיעָאָה	תְּשִׁיעָאָה
10	עֲסִירִי	עֲסִירָאָה	עֲסִירָאָה	עֲסִירָאָה

A

CHALDEE CRESTOMATHY;

CONSISTING OF EXTRACTS FROM THE TARGUMS, ACCOMPANIED BY
NOTES ON THEM, AND ON THE BIBLICAL CHALDEE,
WITH A VOCABULARY.



THERE are ten Targums* or Chaldee translations of the Scriptures extant. No one of them, however, includes the whole of the Old Testament, and some only a single book or a few books. Daniel, Ezra, and Nehemiah have never been translated into Chaldee. At least, no Targums of these books are now extant.

The Targum of Onkelos on the Pentateuch, from which the sentences in Part I. are extracted, is the most esteemed of all the Targums, both for its faithfulness, and for the purity of the language employed. It is so literal that, being set to the same musical notes as the Hebrew text, it was read or cantilated in the synagogues on the Sabbath, in connection with the Hebrew lesson appointed for the day. See Prideaux, Conn. Vol. IV. p. 623. Respecting Onkelos little is known. Prideaux places him before or about the time of our Saviour. Horne (Introd. Vol. II. p. 158,) gives the same as the *generally received opinion*. Jahn (Introd. p. 65 of the English transl.) supposes him to have written in the second century. The same is Prof. Winer's opinion. Compare his dissertation *De Onkeloso*, etc. § 1. But Gesenius maintains very satisfactorily the former opinion, Einl. zu Jesa. § 11.

The Targum next in value, and probably also in time, is that of Jonathan the son of Uzziel, who translated the books of Joshua, Judges, I. and II. Samuel, I. and II. Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. He is *generally* thought to have been earlier than Onkelos. Prideaux assigns him a later date, for the very probable reason, that he would not have commenced his translation at Joshua, unless the books of Moses had been already extant in Chaldee.

There are two other Targums of the Pentateuch, both of a late date.

* The word is Chaldee, תַּרְגֻּמִּים, (from תַּרְגַּם to *interpret*), lit. *an interpretation, a paraphrase*. Its use is limited however to the Chaldee versions of the Scriptures.

To the unknown author of one of these the name Pseudo-Jonathan has been applied, because it was long supposed to have been written by Jonathan Ben-Uzziel. The following literal translation of Num. 24 : 24, as it stands in this Targum,* shows how little care the author took to give the simple sense of the Hebrew text; while the mention of Constantinople and the Lombards makes it certain that this Targum was not the work of Jonathan Ben-Uzziel. It was probably composed in the ninth century. "And wings (ships?) shall come with instruments of war, and shall go forth with great multitudes from Lombardy and from the land of Italy, and shall be joined with the legions which shall come from Constantinople; and they shall afflict the Assyrians and enslave all the sons of Eber; but the end of these, as well as of those, shall be to fall by the hand of king Messiah; and they shall be destroyed forever."

The Jerusalem Targum, so called from the dialect in which it was composed, is the other of the two mentioned above. It belongs probably to an age still later than the preceding. It is very imperfect, omitting many verses, and so loosely rendering the rest, that it hardly deserves the name even of a paraphrase. It abounds, much more than the Targum of the Pseudo-Jonathan, with digressions and fables, which may be traditions of some antiquity. No IV. of Part II. may serve as a specimen. Both these Targums abound in Greek and other foreign words. In the above extract, the word translated *multitudes* is *לְמִלְחָמָא*, plainly nothing but a Chaldee plural of the Greek *ὄχλος*, and the word rendered legions *לְגִיּוֹנֵי*.

These four are the longest and most valuable of all the Targums. The first two are esteemed most highly as affording critical aid to the student of the Hebrew Scriptures, and (especially that of Onkelos) introducing us to a pure Chaldee, nearly resembling the style of Daniel and Ezra. Being extremely literal, they also serve to vindicate the Hebrew text, as it has come down to us, against those who charge the Jews with having corrupted it for the sake of evading the arguments of Christians. The other two mentioned above, and indeed all the Targums, are valuable as affording many expositions, particularly of passages relating to the Messiah, which agree with those given in the New Testament. These passages many of the modern Jews attempt to explain away, so as to get rid of the evidence that Jesus was the Messiah. Several examples of this kind are given by Prideaux (Conn. Pt. II. B. VIII. p. 639, seq.) One instance will suffice here.

* The English translation of this passage, which is literal, is as follows: "And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever."

“Micah 5 : 2. *And thou Bethlehem Ephratah out of thee shall come forth unto me he that is to be ruler in Israel.* This is the true translation of the Hebrew text, and this all Christians understand of the Messiah; and so anciently did the chief priests and scribes of the people of the Jews, when consulted by Herod. But since that time, in opposition to the gospel, Jewish writers have endeavored to give this text another meaning, some interpreting it of Hezekiah, some of Zerubbabel, and some otherwise. But Jonathan, who perchance was one among those scribes whom Herod consulted, gives the true meaning of it by interpreting it of the Messiah, in the same manner as Christians do: for his version of the text is: *Out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.*” (Id. p. 642.)

In another place (p. 635) Prideaux remarks, that “the Targums of Jonathan and Onkelos are in so great esteem among the Jews, that they hold them to be of the same authority with the original sacred text.”

The other Targums are, one on the Hagiographa; one on the *Megilloth* or five books of Ecclesiastes, Song of Solomon, Lamentations, Ruth and Esther; three on Esther alone; and one on the two books of Chronicles. The first has been ascribed to Rabbi Joseph the blind, who lived in the third century. But neither the dates nor authors of these Targums are known with certainty. The barbarous style in which they are written, is considered as affording sufficient proof that they are comparatively modern; though they appear to have been compiled from more ancient materials.

For a full account of the Targums, see Prideaux, Conn. Vol. IV. pp. 618—645. Horne’s Introd. Vol. II. pp. 157—163. Walton, Proleg. XII. §§ 4—20, and Winer, *De Onkeloso ejusque paraphrasi Chaldaica Dissertatio*. Compare also Stackhouse’s *Hist. of the Bible*, prelim. discourse p. 90, seq. Calmet’s *Dict. of the Bible*, articles Jonathan, Onkelos, and Targum. Father Simon’s *Crit. Hist. B. II. Ch. 18*. Eichhorn’s *Einleitung* §§ 213—245. De Wette, *Einl.* §§ 57—62. *Wolffii Bibliotheca Hebraea* Vol. II. pp. 1135—1189. Allix, *Judgment of the ancient Jewish Church*, etc. Ch. VII. Carpzov. *Critica Sacra*, Part II. Ch. I. Gesenius, *Comm. über Jesa.* *Einl.* § 11, and Jahn’s *Introd. to the O. T.* pp. 64—68 of the English translation.

PART I.

SELECT SENTENCES FOR GRAMMATICAL EXERCISE.

בְּקִדְמִין בְּרַא יְיָ יְהִי שְׁמִיָּא וְיִתְּ אֲרַעָא :

NOTES.

The sentences of this Part are all taken from the Targum of Onkelos on the Pentateuch. They stand in the order of their selection, as it was thought that any of them would be sufficiently simple for grammatical analysis by those already familiar with Hebrew.

The reader will observe, on comparing the translation with the Hebrew text, that the same train of accents appears in both. § 2. 9. *b*. This agreement is not perfect throughout. Where however the train of accents in the Targum is different from that of the Hebrew text, the accents are still *similar*. For the sake of comparison with the Hebrew, the accents are inserted in these sentences.

1. Gen. 1 : 1, בְּקִדְמִין, plur. of קִדְמָא Decl. III. *a*. comp. § 33. *a*. בְּ prep. is prefixed regularly with — as in Hebrew. Lit. *in principiis*.—יְיָ, § 4. note. This is strictly an abbreviation, and must not be read *yeyā*, as though it were a distinct name. It is said by some to have been formed by prefixing the *first* letter of יְהוָה to the *last* of אֱלֹהֵי, thus combining the Qeri with the Kethib and saving the trouble of marginal notes. Others affirm that its *original* form, which indeed appears in some editions, was יְיָ, i. e. the initial of יְהוָה repeated three times *to express Trinity*; and that *later* Jews, rejecting the doctrine of the Trinity, have preferred the other form, and given it the other explanation. It is pronounced *Adhō-nāy*. As here, it is generally employed in the Targums to render אֱלֹהֵים, when the latter stands alone (i. e. without any other name of God) and signifies the true God.—יְיָ, i. q. Heb. אֱת.—שְׁמִיָּא, emphatic state from שְׁמִין, not used in the abs. form. See § 29. 3. *c*. The term *emphatic* seems to imply more than it really means; and the reader of Chaldee naturally inquires how strong

- 2 וַאֲנִי הֵא אֲנֵא־מְקִיָּם ית־קִימִי עִמְכוֹן וְעַם־בְּנִיכוֹן בְּתִרְיִכוֹן :
- 3 ית־קִשְׁתִּי יִהְיֶה בְּעֵנְא וְתִהְיֶה לְאֵת קְוָם בֵּין־מִימְרִי וּבֵין אֲרַעָא :
- 4 יִפְתִּי יִי לְיִפְת וְיִשְׁרִי שְׂכִנְתִּיהָ בְּמִשְׁפַּחְתָּהּ הַשֵּׁם וְיִהְיֶה כְנֶשֶׁן עֲבָדָא לְהוֹן :
- 5 אֲרִי כָל־אֲרַעָא דִּי־אֵת חֲזִי לָךְ אֲתִיבָהּ וְלִבְנָךְ עַד־עֲלָמָא :

that *emphasis* can be, which falls upon three-fourths of the nouns with which he meets. Perhaps the term *definite* would be preferable, if the other were not in use. A noun in the emphatic state expresses usually the same idea which would be expressed in Hebrew by the noun with the article.—אֲרַעָא, *emph. state*. See אֲרַע in the vocabulary.

2. Gen. 9:9, וַאֲנִי, § 7. *d.* 1.—מְקִיָּם, *do establish*, 1st Part. Paël from קוּם, § 22. 3.—בְּתִרְיִכוֹן from בְּתֵר, § 8. 3. II. Note 4.—The first two accents in this sentence differ from those of the corresponding Hebrew words. Instead of Rebhia the Hebrew has Zaqeph Ghadol, and instead of Merka, Darga. The two former are both large disjunctives, and the two latter both conjunctives, and of course might easily be interchanged. Perhaps however the accents were originally transferred to the Targum from a Hebrew MS. which had Rebhia and Merka. The remaining accents in this sentence are the same as in the Hebrew. Similar remarks might be repeated on the other sentences; but it will be unnecessary.

3. Gen. 9:13, קִשְׁתִּי, with suff. 1. p. sing. from קִשַׁת, Dec. III. *a.*—יִהְיֶה, 1. sing. Pr. Paël from יָהֵב, *I do set*, § 50. 1. The Hebrew likewise has the Praeter יִתְהַי. —יִתְהַי apoc. for יִתְהַיָּא 2 f. sing. Fut. from יִהְיָ. See the note at the close of § 23.—אֵת, *const. state*, אֵת being immutable.—מִימְרִי, pronounced *mêm-rî*, § 2. 3. In sense it is precisely equivalent to the Hebrew נִפְתִּי, *myself* or *me*. See מִימֵר in the vocabulary.

4. Gen. 9:27, יִפְתִּי, 3 sing. m. Fut. Aphel from פָּתָה, § 6. *d.* 1.—לְ, sign of the Accusative case, § 60. 3.—*And shall cause his glory to dwell*, i. e. and he [God] shall dwell.—יָהּ—pleonastic suffix, § 47. 2. lit. *in the tents of him*, (even) of *Shem*. הָ, sign of the Gen. case, § 60. 1.—*Servant to them*; Hebrew עֲבָד לָמוֹ; Sept. παῖς αὐτοῦ. Vulg. servus ejus. But the Syriac, Arabic, and Samaritan versions agree with our Targumist in giving a plural rendering.

5. Gen. 13:15, חֲזִי, § 23. 1. note.—אֲתִיבָהּ, 1 sing. Fut. from יָתַן;

- 6 וְהִימִין בְּמִימְרָא דִּי וְחִשְׁבָּה לֵיהּ לְזָכוּ :
- 7 וְיִתֵּן לָךְ יְיָ מִטְּלָא דְשִׁמְיָא וּמִטְּוָבָא דְאַרְעָא :
- 8 לֹא יִחַדּוּת בְּרִי עִמְכוֹן אֲרִי־אֲחֹהֵי מֵיִת וְהוּא בְּלַחֲוֹדֵי
אֲשְׁתָּאָר :
- 9 וְאִמַּר אֲנָא יוֹסֵת אֲחֹכוֹן דְּזַבְנָתוֹן יְתִי לְמִצְרַיִם :
- 10 לֹא יִעֲדִי עֵבֶד שׁוֹלְטָן מִדְּבִית יְהוּדָה וְסִפְרָא מִבְּנֵי־בְנוֹתֵי עַד־
עֲלִמָא עַד־דְּיִיתִי מְשִׁיחָא דְדִילֵיהּ הוּא מַלְכוּתָא וְלֵיהּ יִשְׁתַּמְעוֹן
עִמְמֵיָא :
- 11 וְאִמַּר שְׂכֻנְתִּי תְהֵךְ וְאֲנִי־לָךְ :

יָנָה— with נ epenthetic, i. q. הָ; § 16. note 1.— לְבָנָךְ, *to thy sons*. See בַּר.

6. Gen. 15 : 6, הִימִין, Aphel from יָמֵן = אֲמֵן, (see the latter word in the lexicon), § 20. 3. *b* and § 12. II. 5.— מִימְרָא דִּי, *the Lord*, i. q. אֲדֹנָי, § 49. 1. *c*. But this expression, which occurs frequently in the Targums as a translation of the Hebrew יְהוָה, is considered by some critics as designating that Word which was afterwards “made flesh and dwelt among us.”— חִשְׁבָּה, *He (the Lord) reckoned it*, § 16. 2. *a*.— לְזָכוּ, § 7. *d*.

7. Gen. 27 : 28, הָ, sign of the Gen. case, § 60. 1.

8. Gen. 42 : 38, יִחַדּוּת, Fut. of נָחַח, Tseri compensating for Daghesth forte, omitted on account of the guttural.— אֲשְׁתָּאָר, § 6. *b*.

9. Gen. 45 : 4, הַזְּבָנָתוֹן יְתִי, § 48. 1. יְתִי, pleonastic.

10. Gen. 49 : 10, יִעֲדִי, for יַעֲדָא, § 6. *d*. 1.— שׁוֹלְטָן, *one exercising sovereignty, a ruler*.— בְּנֵי, irreg. see בַּר.— הַדִּילֵיהּ, (=Hebrew . . . אֲשֶׁר לֹו), *to whom*, § 8. 3. II. n. 3.— הוּא, the pron. used for the substantive verb in the present tense. See § 47. 1.— יִשְׁתַּמְעוֹן, Ithpe. from שָׁמַע, § 6. *b*.— עִמְמֵיָא, irreg. see עִם. *One bearing rule shall not depart from (be wanting to) the house of Judah, nor a scribe from the posterity of his sons forever ; until Messiah shall come, whose is the kingdom ; and to him shall the people hearken, or, him shall they obey.*

11. Ex. 33 : 14, שְׂכֻנְתִּי, *my glory*, doubtless equivalent to the Hebrew פָּנָי, *my presence*, i. e. a mere periphrasis for *I*, used of course only in relation to God. Comp. nos. 4 and 13.— תְהֵךְ, § 22. 1.— אֲנִי־לָךְ, Aph. Fut. 1st pers. sing. from נָתַח, *I will provide a resting place, לָךְ, for thee.*

- 12 ית־יומי־שבִּנָּא די־לי תִּטְרוֹן וּלְבֵית מִקְדָּשִׁי תִּהְיוֹן כְּחֵלִין אֲנָא
יִי:
- 13 וְאֲשֶׁר־יִשְׁכְּנֵתִי בֵּינֵיכֹן וְאֲהוּי לְכוֹן לְאֵלֵיהּ וְאֲהוּן תִּהְיוֹן - קִדְמֵי
לְעַם:
- 14 וּבְמִשְׁרוּהֵי אֲמַר תּוֹב יִי שְׁרֵי־בִי קִרְדָּי־בְגוֹר־רְבּוֹרָא אֲלִפְנָא
דִּישְׂרָאֵל:
- 15 מִה־טְבָא אֲרַעָּי יַעֲקֹב בֵּית מִיִּשְׂרָאֵל יִשְׂרָאֵל:
- 16 לֹא־יִהְוֵי לָךְ אֵלֵיהּ אֲוַחְרָן בְּרִמְנֵי:
- 17 שְׁמַע יִשְׂרָאֵל יִי אֵלֵהּנָא יִי הַד:
- 18 וּתְרַחֵם ית־יִי אֵלֵהּ בְּכָל־לִבָּךְ וּבְכָל־נַפְשֶׁךְ וּבְכָל־נְכֹסֶךְ:
- 19 וּתְרַחֲמֵן ית־גִּיּוֹרָא אֲרֵי־דִּהְיוֹן הוּיִתוֹן בְּאַרְעָא דְּמִצְרַיִם:

12. Lev. 26 : 2, די־לי, § 8. 3. II. note 3.—דְּחֵלִין; 1st Part. Pe. from דְּחַל.—הָהוֹן דְּחֵלִין, treat the house of my sanctuary with *habitual* reverence. Such appears to be the force of this combination. See § 51. 1.

13. Lev. 26 : 12, אֲהוּי, 1st pers. sing. fut. Pe. from הָוָא, instead of the usual form אֲהוּא, § 23. 1. *b.* note. For the plural suff. of בֵּינֵי and קָדָם see § 8. 3. II. note 4.

14. Num. 10 : 36, מִשְׁרוּהֵי, a plural, with suffix of the third person sing., formed from the inf. Pe. of שָׁרָא, § 35. note 2. *In its restings*, i. e. whenever it rested.—The frequent repetition of Maqqeph in this sentence is not occasioned by any special intimacy of connection between the words thus joined. Its cause exists in the train of accents, which is the same as in the Hebrew. Three words are introduced into the Targum which do not appear in the original—“*Dwell in thy glory, in the midst of*”—but for these there is no accent. It is for this reason that they are joined by Maqqeph to the next word. The four words are, in cantillation, theoretically one.

15. Num. 24 : 5, מִיִּשְׂרָאֵל, *thy valley*, if we derive it from יִשָּׂר. But perhaps מִיִּשָּׂר should be regarded as a verbal from שָׁרָא, and then we may translate it *dwelling, habitation*.

16. Deut. 5 : 7.

17. Deut. 6 : 4.

18. Deut. 6 : 5.

19. Deut. 10 : 19.

20 יְחַיֵּי אֱלֹהֶיךָ תִּדְחַל וְקִדְמוֹתָי תִּפְלַח וְלִדְחַלְתִּיָּה תִּתְקַרֵּב וּבְשִׁמְיָהּ
תִּתְקַיֵּם :

21 וְהִחַלְתִּי-תִקְיָא דִּי-בְרָאָךְ אֶתְנַשִּׂיתָא שְׁבַקְתָּא פּוֹלְחֵן-אֱלֹהָא דְעַבְדְּךָ :

22 אֱלֹהֵי חַכְיָמֵי אֶסְתַּפְּלוּ בְדָא סְבָרוּ מְדֵיִיָּהּ בְּסוּפְהוֹן :

23 לִית אֱלֹהָא פִּאֱלֹהָא-דִּישְׂרָאֵל דְּשִׁבְנִיתִיהּ בְּשִׁמְיָא בְּסַעְדְּךָ וְתוֹקְפִיהּ
בְּשִׁמִּי שְׁמִיָּא :

20. Deut. 10 : 20, תִּדְחַל, § 15. 3.—תִּפְלַח, Qamets for Pattahh on account of a pause-accent.

21. Deut. 32 : 18, דְּחַלְתִּי, plur. const. from דְּחַלְתִּי. Lit. ^{feats} the *terrors* of the *Mighty One* who created thee, thou hast forgotten; i. e. the *terrible and mighty One*, § 61. 1. note 1.—בְּרָאָךְ, § 26. 2. a.—אֶתְנַשִּׂיתָא, § 23. note 1.—שְׁבַקְתָּא, § 12. I. note 2.—עַבְדְּךָ, § 16. 2. a.—תִּקְיָא, *strong, mighty*, occurs likewise in vs. 30, 31, as a rendering of the Heb. צוּר.

22. Deut. 32 : 29, סוּפְהוֹן, plural from סוּף with suff. 3. pl. m. defectively written, § 6. c. (4.)

23. Deut. 33 : 26, אֱלֹהָא, an instance in which the *emphatic state*, (as is sometimes the case with the Hebrew article), corresponds to our *indefinite article*, *a* or *an*.—דְּשִׁבְנִיתִיהּ (*scriptio plena*), § 8. 3, I. note 1. Lit. *who, his glory*, i. e. whose glory, § 48, 1.

PART II.

EXTRACTS FROM THE TARGUMS.

I. *History of the Fall.* Gen. 3.—Onkelos.

1 וְחַוְיָא הָנָה עָרִים מִכָּל הוֹת בְּרָא הֵי עֵבֶד יְיָ אֱלֹהִים וְאָמַר
 לְאַתְחָא בְּקוֹשְׁטָא אַרִי-אָמַר יְיָ לָא תִיכְלוּן מִכָּל אֵילָן גִּנְתָּא :
 2 וְאָמַרְתְּ אַתְחָא לְחַוְיָא מִפִּירֵי אֵילָן-גִּנְתָּא נִיכּוֹל : (3) וּמִפִּירֵי
 אֵילָנָא הֵי בְּמַצִּיעוֹת-גִּנְתָּא אָמַר יְיָ לָא תִיכְלוּן מִפִּירֵי וְלָא
 4 תִּקְרְבוּן בֵּיתָּא דְלִבָּא תְּמוֹתוֹן : וְאָמַר חַוְיָא לְאַתְחָא לָא מְמַת
 5 תְּמוֹתוֹן : אַרִי גְּלִי קָדָם-יְיָ אַרִי בְּיוֹמָא דְתִיכְלוּן מִפִּירֵי וְיִתְפַּתְחוּן

1. עָרִים מִן, comparative, § 64. 1. *a. more cunning than.*—כל, every.—
 יְיָ. So the London Polyglott, which has been followed in the text of the
 Chrestomathy. Also Buxtorf *Bibl. Heb.* Basil. 1665. The Paris and Ant-
 werp Polyglotts read יְרִי. The title page of Münster's *Bibl. Heb.* Basil.
 1546 exhibits the form יְרִי. Compare the note on Part I. No. I.—אֱלֹהִים.
 Here likewise the Polyglotts differ, Buxtorf and the London edition giving
 constantly the Hebrew form, and the other two mentioned above, אֱלֹהָא.—
 תִּיכְלוּן, § 21. *a.*

2. אָמַרְתְּ, § 15. note 2.—נִיכּוֹל, Fut. expressing the sense of the Eng:
 Potential mood, *we may eat.*

3. תִּקְרְבוּן, Future Paël instead of תִּקְרְבוּן, § 2. 7. *b.* Buxtorf has תִּקְרְבוּן;
 the Antwerp and Paris Polyglotts, תִּקְרְבוּן in Peal.

4. מְמַת תְּמוֹתוֹן, an Inf. with a finite verb to denote certainty, as in He-
 brew.

5. גְּלִי, Part. Peil from גָּלָא, § 6. *d.* (1), *it is manifest before the Lord.*—
 וְיִתְפַּתְחוּן. Use of וְ instead of another conjunction, same as in He-
 brew. יִתְפַּתְחוּן, Ithpaal Fut. 3d plur. fem.—תִּהוּן, Fut. Peal 2d plur. masc.
 from תָּוָא.—רְבִרְבוּן, see רַב in *Lex.*—תְּמוֹתוֹן, 1st Part. Peal from תָּמַת § 32.

- 6 עֵינַיִכוֹן וַתְּהוֹן פְּרַבְרִבִּין תַּכְמִּין בֵּין־טָב לְבִישׁ : וַחֲזַת אֶתְתָּא
 אַרְי טָב אֵילָנָא לְמִיכַל וְאַרְי אָסִי־הוּא לְעֵינִין וּמְרַגַּג אֵילָנָא
 לְאַסְתַּפְלָא בִיהּ וְנִסְיַבַּת מֵאִיבָהּ וְאַכְלַת וַיְהִיבַת אֶת־לִבָּעֵלָה עֲמָה
 7 וְאַכַּל : וְאַתְּפַתָּא עֵינֵי תְרוּיְהוֹן וַיִּדְעוּ אַרְי עֲרִטְלָאִין אֲפֹן
 8 וַחֲטִיטוּ לְהוֹן טְרַפֵּי תֵאֲנִין וְעַבְדוּ לְהוֹן זְרִזִין : וְשִׁמְעוּ יַת־קַל
 מִיִּמְרָא־דֵינִי אֱלֹהִים מִתְּהִלָּהּ בְּגִנְתָּא לְמַנַּח יוֹמָא וְאַטְמַר אָדָם
 9 וְאַתְתִּיהּ מִן־קָדָם יְיָ אֱלֹהִים בְּגוּ אֵילָן גִּנְתָּא : וְקָרָא יְיָ
 10 אֱלֹהִים לְאָדָם וְאָמַר לִיהּ אֵן אַתָּה : וְאָמַר יַת־קַל־מִיִּמְרָהּ שְׂמַעִית
 11 בְּגִנְתָּא וְהִחִילִית אַרְי־עֲרִטְלָאִי אָנָּה וְאַטְמַרִית : וְאָמַר מִן חֲוִי
 לָהּ אַרְי עֲרִטְלָאִי אַתָּה דְהִמְן־אֵילָנָא הִי פִקְדָתָהּ בְּדִיל־דֵּלָא־לְמִיכַל
 12 מִנִּיהּ אַכְלַת : וְאָמַר אָדָם אֶתְתָּא דִּיהִבַּת עֲמִי הוּא יְהִיבַת לִי
 13 מִן־אֵילָנָא וְאַכְלִית : וְאָמַר יְיָ אֱלֹהִים לְאַתְתָּא מַה־דָּא עַבְדָּתָהּ
 14 וְאַמְרַת אֶתְתָּא חֲוִי אֲטַעֲנִי וְאַכְלִית : וְאָמַר יְיָ אֱלֹהִים

note 2, *knowing* [how to distinguish] between, etc.—לְ בֵּין For this use of לְ after בֵּין comp. Stuart's Hebrew Chrestomathy, p. 83. Note on Gen. 1 : 6.

6. תְּהוֹת, 3d sing. fem. Praet. Peal from תָּוַת. — אָסִי (a medicine) appears to refer to the *effect* which Eve expected the eating of the fruit to have, in opening her eyes to a clearer vision. But all the other ancient versions agree with the English translation in rendering תְּהוֹת לְעֵינִים, *pleasant to the eyes*.—מְרַגַּג, 2d Part. Paal. בִּיהּ expresses the idea conveyed, according to the other translators, in the previous clause; *desirable to behold*. בִּיהּ is pleonastic.—נִסְיַבַּת, § 12. II. 1.—מֵאִיבָהּ, see אָב in the vocab.—וַיְהִיבַת, § 7. d. 1.

7. תְּרוּיְהוֹן, 3d pers. plur. fem. Praet. Ithpaal, from תָּוַח.—§ 42. 1. a. note.—חֲטִיטוּ, § 12. I. 1. b.—הֵאֲנִין, see הֵאֲרִינָא in the vocab.—זְרִזִין, a Hebrew form. But Buxtorf points it זְרִזִין. See his lexicon.

8. אֵילָן, collective. For the pointing see § 31. b. note 1.

10. הִחִילִית, § 13. 2. For the insertion of י quiescent in the last syllable of this word, and of שְׂמַעִית, see § 12. I. 1. a.

11. חֲוִי, § 12. I. 1. b. But Buxtorf points it here חֲוִי.—לְמִיכַל, § 21. a. Inf. from אַכַּל.

14. חֲוִי, Fut. from חֲוִיל.—לֹגַשׁ, 2d Part. from לָגַשׁ, § 21. a.

לְחַוִּיָּא אַרְי־עֲבֹדָתָּהּ הָא לִיט אַתְּ מְכַל־בְּעִירָא וּמְכַל חוּת בְּרָא
 15 עַל־מַעַד תִּיזְזִיל וְעַפְרָא תִיכּוּל כָּל־יוֹמֵי חַיֵּיךָ : וּדְבַבּוּ אֲשׁוּי
 בִּינְךָ וּבֵין אֶתְתָּא וּבֵין בְּנֵךְ וּבֵין בְּנֵהָא הוּא יְהִי־דְכִיר לְךָ
 16 מִהַרְעֵבְדָתָּה לִיהִמְלֶקְדָמִין וְאַתְּ תְהִי־נְטִיר־לִיהָ לְסוּפָא : לְאַתְתָּא
 אָמַר אֲסַגָּאָה אֲסַגֵּי צַעֲרֵיכִי וְעַד־יִכִּי בְּצַעֲרֵי תִלְדִּין בְּנִין
 17 וְלוּת־בְּעֵלֶיךָ תְהִי תְאוּבָתֶיךָ וְהוּא יִשְׁלַט־בִּיךָ : וּלְאָדָם אָמַר
 אַרְי קַבְלֵת לְמִימַר אֶתְתָּךְ וְאֶכְלֵת מִן־אֵילָנָא הִי פְקֻדָתְךָ
 לְמִימַר לָא תִיכּוּל מִנִּיהָ לִיטָא אַרְעָא בְּדִילְךָ בְּעַמְל תִּיכְלָנָהּ
 18 כָּל יוֹמֵי חַיֵּיךָ : וְכּוּבִין וְאַטְרִין תַּצְמִיחַ לְךָ וְתִיכּוּל ית־עֲסָבָא
 19 דְחַקְלָא : בּוּזְעָתָא דְאַפְךָ תִיכּוּל לְחַמָּא עַד דְתַתּוּב לְאַרְעָא
 20 דְמַנְפָּה אֶתְבְּרִיתָא אַרְי־עַפְרָא אַתְּ וּלְעַפְרָא תַתּוּב : וּקְרָא אָדָם
 21 שׁוּם אֶתְתִּיהָ חוּהָ אַרְי הוּא הָהָא אַמָּא דְכָל בְּנֵי־אֲנָשָׁא : וְעַבְד
 יְיָ אֱלֹהִים לְאָדָם וּלְאַתְתִּיהָ לְבוּשֵׁין־דְּיִקָּר עַל־מִשְׁךָ־בְּשׂוּדָהוֹן
 22 וְאַלְבִּשְׁפוֹן : וְאָמַר יְיָ אֱלֹהִים הָא אָדָם הָהָא יְחִידִי בְּעַלְמָא־
 מִנִּיהָ לְמַדַּע טָב וּבִישׁ, וּכְעַן דְלְמָא־יּוֹשִׁיט יְדֵיהָ וְיִסַּב אַתְּ

15. דְכִיר, 1st Part. Peal, from דְכַר § 12. I. 1. c. *He will remember against thee what thou hast done to him.*—מְלֶקְדָמִין, i. q. מִן קְדָמִין *from the beginning—anciently.*

16. אֲסַגָּאָה, Inf. Aphel. See the paradigm.—תִלְדִּין, Fut. 2d sing. fem. from וּלְדָ. —בִיךָ, prep. בְּ with suff. 2d sing. fem. See the table.

17. תִיכְלָנָהּ, Fut. 2d sing. masc. from אֶכַל with fem. suff. 3d sing. and נ epenthetic.

19. וְזַעָה, defectively written. See זִיעָה.—דְמַנְפָּה, *from which.*

21. לְבוּשֵׁין, etc. *garments of honor for the skin of their flesh.*

22. לְמַדַּע, Inf. Peal from יָרַע, § 20. 4.—מִנִּיהָ, *of himself, independently.* “*Adam has become the only [being] in the world [able] of himself to distinguish good and evil.*” Onkelos seems to have considered the Hebrew מִמֶּנִּי singular, as indeed it is capable of being; and this probably led him to render בְּאַתְרָא, (*as one,*) by יְחִידִי *only.* The other Targumists agree with, or perhaps rather *follow,* Onkelos. - Nearly all the ancient versions,

23 מֵאֵילָן חַיָּיָא וְיִיכּוּל וְיִחַי לְעַלְמָּ: וְשִׁלְחִיהּ יְיָ אֱלֹהִים מִגְּנֹתָא
 24 דְּעֵדֶן לְמַפְלַח יַתְּאַדְמֹתָא דְּאַתְבָּרִי מִתְּמָן: וְתַרְיָךְ יַתְּאַדָּם
 וְאַשְׁרֵי מִלְּקַדְמִין לְגְנֹתָא דְּעֵדֶן יַתְּפְרוּבִיָּא וְיַחַד שְׁנָן חֲרָבָא
 דְּמִתְּהַפְכָּא לְמִשְׁר יַתְּאוּרַח אֵילָן חַיָּיָא:

II. *The same.* Gen. 3.—Pseudo-Jonathan.

1 וְחַיָּיָא הָוָה חַפִּים לְבִישׁ מְכַל חַיּוֹת בְּרָא דְּעַבְדַּד יְיָ אֱלֹהִים
 וְאַמַּר לְאַתְתָּא הַקּוֹשְׁטָא דְּאַמַּר יְיָ אֱלֹהִים לָא תִיכְלוּן מְכַל
 2 אֵילָן גִּינוּנִיתָא: וְאַמַּרְתָּ אַתְתָּא לְחַיָּיָא מִשְׁאַר פִּירֵי אֵילָן
 3 גִּינוּנִיתָא אִית לָן רְשׁוּ לְמִיכָל: וּמִפִּירֵי אֶלְנָא דְּבִי מְצִיעוֹת
 גִּינוּנִיתָא אָמַר יְיָ לָא תִיכְלוּן מִפִּירָא וְלָא תִקְרְבוּן בֵּיהּ דִּילְמָא
 4 תַּמּוּתוּן: בִּי הוּא שְׁעָתָא אָמַר חַיָּיָא דְּלְטוּר עַל בְּרִיָּה
 וְאַמַּר לְאַתְתָּא לָא מִמַּת תַּמּוּתוּן בְּרַם פְּלִאוּמִנָּא סָנִי בְרַ

however, give the sense expressed in the English translation.—Fut. of נִסַּב.

23. דְּ, whence, § 48. 1.

24. מִתְּהַפְכָּא, Praeter Paël, merely a full orthography for תַּרְיָךְ. — מִשְׁר, Inf. from נָטַר. Part. Ithpe. fem. sing. agreeing with חֲרָבָא.

1. דְּעַבְדַּד, for the pointing see below, No. III. (7) and (9). It will be unnecessary to notice such cases in future.—הַקּוֹשְׁטָא דְּ, *is it true that*, etc. ? ה interrogative with Daghesh forte euphonic. So in Hebrew sometimes. Stuart's Heb. Gram. § 152. a.

2. אַמַּרְתָּ, § 15. note 2. The Qamets is probably the result of a pause in pronunciation, though no accents have been appended to this Targum. לָן, contraction for לְנָא.

3. אֶלְנָא, § 2. 6. c.—דְּבִי, see בִּי in vocab.—חַיָּיָא, Hhireq is short, the י being a mere *mater lectionis*, § 2. 1.

4. אָמַר, etc., *the serpent spake, calumniating his Maker, and said.* —בְּרַ אוּמְנוּתָא, (comp. the Heb. בְּרַן שְׂמִן, *a fruitful hill*, etc.) *the thing made, the result of labor. Every workman hates the work of his own hands.*

- 5 אֲוֹמְנוּתֵיהֶּ: אַרוּם גְּלִי קָדָם יְיָ אַרוּם בְּיוֹמָא דְתִיכְלוּן מִיָּה
וְתַהוּן כְּמַלְאַכִּין רַבְרַבִּין דְּחַכְמִין לְמַנְדַּע בֵּין טַב לְבִישׁ :
6 וְחַמַּת אֶתְתָּא יַת סַמְיָל מַלְאַךְ מוֹתָא וְדַחֲוִילַת וְיִדְעַת אַרוּם
טַב אֵילְנָא לְמִיכַל וְאַרוּם אָסוּ הוּא לְנַהוּרָא דְעֵינִין וְמַרְפַּג
אֵילְנָא לְאִיסְתַּפְלָא בֵיהּ וְנִסְיַבַת מְאִיבִיהּ וְאַכְלַת וְיַהֲבַת אַחַ
7 לְבַעֲלָה עָמָה וְאַבְל : (וְיִוְאַתְנַהֲרֵן עֵינֵי תַהוּן וְיִדְעוּ אַרוּם
עֲרֻטְלָאִין אֵינוּן) דְּאֶתְעֲרֻטְלוּ מִן לְבוּשׁ טוֹפְרָא דְאֶתְפְּרִיאוּ בֵיהּ
וְתַהוּן חַמְיָן בְּהַתְתַּהוּן (וְחַטִּיטוּ לְהוּן מִשְׁרַפִּי תַנִּין וְעָבְדוּ
8 לְהוּן קַמְוִרִין : וְשָׁמְעוּ יַת קַל מִימְרָא דְיְיָ אֱלֹהִים מְטִייל
בְּגִינוּתָא לְמִנַּח יוֹמָא וְאִיטְמַר אָדָם וְאַנְתְּתִיהּ מִן קָדָם
9 יְיָ אֱלֹהִים בְּמִצִּיעוּת אֵילְנֵי גִינוּתָא : וְקָרָא יְיָ אֱלֹהִים
לְאָדָם וְאָמַר לִיהּ הֲלָא כָל עֲלָמָא דְבְרִיתִי גְּלִי קָדָמִי הַשׁוֹכָא
כְּנַהוּרָא וְהוּן אַנְתְּ סַבְר בְּלִבְךָ לְאִיטְמָרָא מִן קָדָמִי הֲלָא
אַחַר דְּאַנְתְּ מְטִמַּר בֵּיהּ אָנָּא חַמִּין וְאַן אֵינוּן) פְּקוּדֵיָא דְפְּקוּדֵיָא :
10 וְאָמַר יַת קַל מִימְרָךְ שְׁמַעִית בְּגִנוּתָא וְדַחֲוִילַת אַרוּם עֲרֻטְלָאִין
וְמִצִּוְתָא דְפְּקוּדֵיָא אֶעְבְּרִית מִינִי וְאִיטְמַרִית מִן פִּיסוּפָּא :
11 וְאָמַר מִן חַמִּין לָךְ אַרוּם עֲרֻטְלָאִין אַתְּ דְלָמָא מִן פִּירֵי אֵילְנָא
12 דְפְּקוּדֵיָא הֲלָא לְמִיכַל מִיָּה אַכְלַת : וְאָמַר אָדָם אֶתְתָּא
13 דְיַהֲבַת גְּבִירִי הוּא יַהֲבַת לִי מִן פִּירֵי אֵילְנָא וְאַכְלִית : וְאָמַר

5. אֲוֹמְנוּתֵיהֶּ, *superior angels*.—דְּחַכְמִין, *who know*. See above No. I. (5).—מַנְדַּע, *to discern, discriminate*. For the form, see § 20. 4. Comp. § 2. 7. a.

6. וְחַמַּת, Praet. Pe. 3. s. f. § 23. Note 1. on Par.—דַּחֲוִילַת, § 13. 2.

7. חַמִּין, *garments of the color of the טַפְרָא*, i. e. purple.—חַמִּין, for חַמִּין, see § 35, and below on v. 15.—בְּהַתְתַּהוּן see בְּהַתְתַּהוּן.

8. אִיטְמַר, Ithpe. from טַמַּר, § 7. a. (2).—אַנְתְּתִיהּ, § 6. a. note.

9. סַבְר, § 12. I. 1. c. and the parallel passage in the Jer. Targum.

10. שְׁמַעִית, § 12. I. 1. a. and 2.—אֶעְבְּרִית, Aph. 1. s. Praet. from עָבַר, § 12. I. 2.—מִן פִּיסוּפָּא, *for shame*, i. e. because I was ashamed.

12. גְּבִירִי = גְּבִיר, § 4. b.

יי אלהים לאתחא מה דא עבדת ואמרת אתחא חנא
 14 אשיני פהופמתייה ואטעיני ברשעויהה ואכלית : ואיתי יי
 אלהים תלתיהון לדינא ואמר לחנא ארום עבדת דא ליט
 את מפל בעירא ומפל חיות ברך על מיצך תהא מטיל
 ורגלך יתקצצין ומשכך תהא משלח חרא לשב שנין ואריסא
 15 דמוחא בפמך ועפרא תיכול כל יומי חתך : ודבבו אישני
 בינך ובין אתחא בין זרעיית בך ובין זרעיית בנהא ויהי
 פד יהון בנהא דאתחא נטרין מצוחתא דאורייתא יהון מכונין
 ומחין יתך על רישך וכד שבקין מצנתא דאורייתא תהיו
 מתכונין ונכית יתהון בעקביהון ברם להון יהא אסי וילך
 לא יהא אסי ועתידין אינון למעבד שפיותא בעיקבא ביומי
 16 מלפא משיחא : לאנתחא אמר אסגא אסגי סיגופך באדם
 בתולין ועדיהון בצער תלדין בנין ולוח בעליך תהי מתורך

13. אטעיני, *seduced me*, Aphel from טעה with suffix, § 26. 2. a.

14. איתי, Aph. from אהא. For the pointing see § 4. a. and § 2. 5. b.—
 תהא מטיל, § 53. 1.—חרא, adverbially, *once*.—אריסא דמוחא *deadly*
poison, § 61. 1.

15. אישני, 1 sing. Fut. Pa. from שני. The form is perfectly anomalous.
 Compare אמר instead of אמר.—זרעיית, plur. const. from זרע.—נטרין,
 1 Part. from נטר. See above No. II. (7).—מחין, 1 Part. plur. from מחא.
 This also appears to be a masculine form like מהין, § 35. Schaaf, (*Opus*
Aramaicum p. 308,) points it מחין. יהון [i. q. יהיון; so Schaaf *ibid.*] is
 understood, making it future, § 53. 1. “Operam dabunt ut percutiant.”
They shall make efforts and shall bruise thy head, i. e. they shall do it in-
 tently, and with all their power:—or, *they shall be established*, etc. taking
 the act. Part. in an intransitive sense. Comp. תהוא מהפנין below, and
 above No. II. (15).—שבקין, § 32. note 2.—תהוא מהפנין, *thou shalt be es-*
tablished, or, perhaps, *thou shalt be intent upon* injuring them.—ונכית
 probably be pointed ונכית. See No. III. v. 15.—מעבד, this use of Hha-
 teph Pattahh after Seghol, which is not unfrequent in this Targum, is
 probably the result of mere negligence in transcription.—עיקבא i. q. עיקבא.

16. סיגופך, for סגופך; and עדיהון, for עדיהון. For the pointing of

17 וְהוּא יְהוּ שְׁלִיט בֵּיךְ לְמוֹצֵי וּלְמַחֲטֵי : וּלְאָדָם אָמַר אַרוּם
 קַבֵּלְתָּ לְמִימַר אֲנִי־תָךְ וְאֲכַלְתָּ מִן פִּירֵי אֵילָנָא דְפְקִידָתָךְ
 לְמִימַר לָא תִיכּוּל מִיָּה לִטָּא אַרְעָא בְּגִין דְלֹא חוּיָאת לָךְ
 18 חוּבָךְ בְּעַמִּיל וְתִיכּוּלָהּ פֶּל יוֹמֵי חַיָּיִךְ : וְכוּבִין וְאַסְדִּין תַּצְמַח
 וְתַרְבִּי בְּדִילָךְ וְתִיכּוּל ית עֲשׂוּבָא דְעַל אֲפִי בָרָא עֵינֵי אָדָם וְאָמַר
 בְּבָעוּ בְּרַחֲמִין מִן קַדְמָךְ יְיָ דְלֹא נִתְחַשְׁבַּ פְּבַעֲרָא דְתִיכּוּל
 עִיסָבָא דְאֲפִי בָרָא נִיקוּם פְּעַן וְנִלְעֵי בְּלִיעוֹת יְדֵי וְתִיכּוּל
 מִזּוֹן מִן מִזּוֹנָא דְאַרְעָא וּבְכֵן ית־אֲפִרְשׁ פְּעַן קַדְמָךְ בֵּין בְּנֵי
 19 אִינְשָׂא וּבֵין בְּנֵי בְעִירָא : בְּלִיעוֹת פֶּה יִדְךָ תִיכּוּל מִזּוֹנָא עַד
 דְּתִיבְהוּר לְעַפְרָא דְמִינָהּ אֲתַבְרִיאַת אַרוּם עַפְרָא אֲנִי וְלְעַפְרָא
 תַּחֲוִבֵי דְמִן עַפְרָא אֲנִי עֲתִיד לְמִיקוּם לְמִיתָן דִּינָא וְחַוִּישׁ בְּנָא
 20 עַל כָּל מַה דְעַבְדְתָּ בְיוֹם דִּינָא רַבָּא : וּקְרָא אָדָם שׁוּם
 21 אֲנִי־תִיָּה חַוָּה אַרוּם הוּא הוּת אִימָא דְכָל בְּנֵי נְשָׂא : וְעַבְד
 יְיָ אֱלֹהִים לְאָדָם וּלְאֲנִי־תִיָּה לְבוֹשִׁין דִּיקַר מִן מִשְׁךְ חוּיָא
 דְאַשְׁלַח מִיָּה עַל מִשְׁךְ 'בְּשׂוּרִיהוּן' חֲלַף שׁוּפְרִיהוּן דְאַשְׁתַּלְחוּ
 22 וְאַלְבִּישִׁנִּיךְ : וְאָמַר יְיָ אֱלֹהִים לְמַלְאָכֵיָּא דֵי מִשְׁמִשִּׁין קַדְמוּי
 הוּא אָדָם הוּוּה יְחִידֵי 'בְּאַרְעָא הוּיכְמָא דְאָנָא יְחִידֵי בְּשִׁמֵי
 מְרוּמָא וְעֲתִידִין לְמִיקוּם מִיָּה דִּידְעִין לְמִפְרָשָׂא בֵּין טַב
 לְבִישׁ אֶלֹי נְטַר מִצְוָתָא פְּקִידָתִיָּה אִית הוּא חַי וְקַיִם פְּאִילָן

these and similar forms, see § 7. a. (2).—מְהוּיָךְ, contracted from מְהוּיָיָךְ, and so Buxtorf points it, מְהוּיָיָךְ.—שְׁלִיט, § 12. I. 1. c.—וְהוּא וגו', an obscure passage. Lit. *he shall rule over thee, to do justice and to commit sin*, i. e. as I understand the Targumist, *whether he does right or wrong*.

17. קַבֵּלְתָּ, § 12. II. 1.

19. מִינָהּ, for מִנָּהּ, § 6. a. note.

21. דְאַשְׁלַח, *which he (the serpent) put off*, מִיָּה from himself.

22. יְחִידֵי, for יְחִידָאֵי.—אֶלֹי נְטַר, *if he had kept*.—פְּקִידָתִיָּה, 1 s. Pr. Pe. with suff. 3 m. s. § 16. 2. a.—הָהוּא, *for behold*.—הַיְיָ, Praeter in a future sense, or rather both this and the participle אֶכְרִיל are to

חַיָּא עַד לְעַלְמִין וַיְכַדִּין עַל דִּלָּא נָטַר מַה דְּפַקִּידָתָא נְגִזֹור
 עֲלוֹתָי וְנִטְרִידִיה מִן גְּנֵתָא דִּיעֵדן קָדָם עַד לָא יִפְשֹׁט יְדִיה
 וַיִּסַּב מִן פִּירֵי אֵילָן חַיָּא דְהָא אֵין אָכִיל הוּא מִפִּיה דְהוּי חַי
 23 וְקַיִים עַד לְעַלְמִין : וְחַרְבִּיהָ יִי אֱלֹהִים מִגְּנֵתָא דִּיעֵדן וְאֶזְל
 וַיְתִיב בְּטוֹר מוֹרֵהָ לְמַפְלַח יַת אַדְמָתָא דְאַחַבְרֵי מִתְמָן :
 24 וַיְטַרד יַת אָדָם מִן דְּאַשְׁרֵי יָקַר שְׂכֻנְתֵיהָ מִן לְקַדְמִין בֵּין חַרְיָן
 פְּרוּבֵיָא קָדָם עַד לָא בְרָא עַלְמָא בְרָא אֹרְבִיתָא אַתְקִין בִּינְתָא
 דִּיעֵדן לְצַדִּיקָא דִּיִּכְלוּן וַיַּתְפַּנְקוּן מִן פִּירֵי אֵילָנָא עַל דִּי פְלַחֵי
 בְּחַיִּיהוֹן בְּאֵילָפִן אֹרְבִיתָא בְּעַלְמָא דְהוּדִין וְקַיִמוּ פַקִּידָתָא אַתְקִין
 גְּהוּזִים לְרִשְׁיַעְיָא דְמַתִּילָא לְחַרְיָבָא שְׁנִינָא אָכְלָה מִחַרְיָן סְטָרִין
 אַתְקִין בְּגֵפִיה זִיקִיקִין דִּינֹור וְגוּמְרִין דְּאַשְׁתָּא לְמַדָּן בְּהוֹן
 לְרִשְׁיַעְיָא דְמַרְוֵי בְּחַיִּיהוֹן בְּאֵילָפִן אֹרְבִיתָא טַבְתָּא הוּא אֹרְבִיתָא
 לְפַלְחָה מִן פִּירֵי אֵילָן חַיָּא דְאַתְקַנְהָא מִימַר דִּי לְנִטְרִידָה
 דִּיהוּי קָם וּמַטִּיל בְּשַׁבִּילֵי אַרְתָּה דְחַיִּי לְעַלְמָא דְאַתִּי :

be taken as we use the Present tense in English, expressing a general truth:—or, still differently, both may be regarded as Subjunctives, (I use the term in the general sense which it has in Latin grammar,) *if he should eat, etc., he would live, etc.*

23. חַיָּא and אֶזְל (§ 12. II. 1.) are both Praeters.

24. דְּמַתִּילָא, 2d Part. from מַתִּיל, *which is like*. Tseri is inserted, like Qamets in וְאַמַּר, etc. on account of the prefix with Sheva, § 7. *d.* note.—*דִּינֹור*, i. q. *דִּינֹור* § 60. 1. *b.*—אַשְׁתָּא, an unusual pointing of אֲשָׁתָא or אֲשָׁתָא, (§ 2. 7. *c.*) *emph. state* from אֲשָׁא.—לְמַדָּן, § 7. *d.* note. מַדָּן, Inf. of הוּדִין.—בְּהוֹן, *with them, by means of them*.—לְפַלְחָה, 1 Part. Pe. The law is better to him who observes it.—מִן, *than*, § 64. 1. *a.*—קָם, either this word should be pointed קָם, or it may be considered as a different form of the adjective. “The law is better, to him who observes it, than the fruits of the tree of life, which Jehovah hath prepared for him who keeps it [the law], that he may be established, and may walk in the paths of the way of life, in the future world.”

III. *The same.* Gen. 3.—Jerusalem Targum.

7 וְעָבְדוּ לְהוֹן אֲצַטְלוֹן : (s) מְטִיל בְּגִנְתָּא לְתוֹקְפָא דְיוֹמָא :
 9 וְקָרָא מִיּוֹמָא דְיָי אֱלֹהִים לְאָדָם וַאֲמַר לִיהּ הָא עֲלָמָא דְבְרִית
 גְּלִי קָדְמֵי חֲשׂוֹכָא וְנִהוּרָא גְלִיאֵי קָדְמֵי וַאֲיָא אֵת סְבַר דְלִית
 גְּלִי קָדְמֵי אֲתָרָא דְאֵת בְּגִיָּה קֵן הִיא מְצוֹתָא דְפְקִדִית יְהֵךְ :
 15 וִיהִי פִד יְהוֹנָן בְּנֵיָא דְאֲתָתָא לְעֵין בְּאוּרִיתָא וְעֲבָדוֹן פְּקוּדֵיָא
 יְהוֹנָן מִפְּנֵיָן וּמְחֵן יְהֵךְ לְרִישָׁךְ וְקַטְלִין יְהֵךְ וְכַד יִשְׁבְּקוֹן
 בְּנֵיָא דְאֲתָתָא מְצוֹתָא דְאוּרִיתָא וְלֹא יַעֲבֹדוֹן פְּקוּדֵיָא תְּהוּי
 מְחַפְּנִין וְנִכִּית יְתְהוֹן בְּעַקְבֵּהוֹן וּמְמַרַע יְתְהוֹן בְּרַם יְהוּי
 אָסוּ לְבִנְהָא דְאֲתָתָא וְלֹךְ חוּרָא לֹא יְהוּי אָסוּ בְּרַם עֲתִידִין
 דְהוֹן אֲלִין לְאֲלִין לְמַעַבְד שְׁפוּתָא בְּעַקְבָּא בְּסוֹף עַקְב יוֹמֵיָא

7. וְעָבְדוּ instead of the regular form וַעֲבָדוּ. The almost entire confusion of Pattahh and Qamets and even Hhateph Pattahh, which prevails in this Targum and that of the Pseudo-Jonathan, appears here. It will not be necessary to notice it in every instance. See § 2. 2. The reader will also observe the singular character of this, so called, Targum. It is evidently rather a collection of *Rabbinical and traditionary remarks* on the text, than a translation of it.—*They* made, etc. This perhaps implies the author's opinion that Adam and Eve made them by divine direction. Hebrew, *The Lord God* made, etc.

8. *In the strength of the day*—probably incorrect, although the Hebrew רִיחַ has sometimes a signification analogous to this. See Josh. 2: 11.

9. רְבִרִית, *which I have created*. Regularly רְבִרִית. So, especially in the Targum of the Pseudo-Jonathan, אָמַר, with the prefix וַ, becomes וַאֲמַר. The punctuators probably had in mind the analogous Hebrew form, § 7. *d.* note.—גְּלִי, Pass. Part. Pe., § 23. 1. note, *is manifest before me*.—סְבַר, 1st Part. Peal.

15. וִיהִי, *And it shall come to pass*. The Vav conversive does not appear in Chaldee.—מְחַפְּנִין, Part. Ithpa. from פָּחַן, full orthography, § 12. II. 4.—מְחֵן, masc. pl. Act. Part. from מָחָא, § 35. But Schaaf (*Op. Aram.* p. 333,) points it regularly, מְחֵן.—נִכִּית, § 12. I. 1. *c.*—מְמַרַע, 1st Part. Aph.

18 בְּיוֹמוֹי הַמְּלָכָא מְשִׁיחָא : וְכֹוֹבֵיין וְחִיבֵיין תְּרַבֵּי לָךְ וְחִיבֵייל
 ית עֲשָׂבָא לְבֹאֲפֵי בָרָא עֲנִי אָדָם וְאָמַר בְּבָעֵי בְּרַחֲמֵיין מִן קַדְמָן
 יִי לָא נְתַחֲשַׁב קַדְמָן מִן בְּעִירָא לְמִיכַל ית עֲשָׂבָא דְבֹאֲפֵי
 בָרָא נְקוּם בְּעֵן וְנִלְעֵי מִלִּיאֵוּת יְדֵי וְנִיכּוּל מְזוּן מִן פִּירֵי אֲרֵעָא
 וּבְכִדְדִין יִהְיֵי מִפְּרֵשׁ קַדְמָן בֵּין בְּנֵי אַנְשָׂא וּבֵין בְּעִירָא :
 22 וְאָמַר מִימְרָא דִּינִי אֱלֹהִים קָא אָדָם דְּבִרִית יְתִיהָ יְחִידֵי בְּגוּ
 עֲלָמֵי הַיָּד מִהָאָנָא יְחִידֵי בְּשָׂמֵי מְרוּמָא עֲתִידִין אֹמְרִין
 סְגִיאִין לְמִקָּם מִנִּיהָ מִנִּיהָ תַקּוּם אֹמְרָה דִּדְעָא לְמִפְּרֵשָׂא בֵּין
 טַב לְבִישׁ וְכִדְדִין טַב וְנִטְרִיד יְתִיהָ מִן בְּנִתָּא דִּעֵדֶן קָדָם עַד
 לָא יִפְשׁוּט יְדִיהָ וְיִסַּב לְחוּד מִן פִּירֵי אֵילָנָא דְחִינְיָא וְיִיכּוּל

from מְרַע.—לְבִנְהָא, suffix pleonastic, § 47. 2.—אֵלִין לְאֵלִין, *these to those*, i. e. one to another.—שְׂפִיחָא, “*Pravè ut puto*,” says Buxtorf, *Lex. art.* שְׂפִיחָא. But whether the reading שְׂפִיחָא (or שְׂפִיחָא) be admitted or not, the meaning is still doubtful. Buxtorf renders it *a trampling under foot, conculcatio*. Walton gives *incolumitas*, (probably deriving it from שָׁפָא in the Rabbinical sense, *to be quiet, at peace*;) which the connection seems to favor.—יּוֹמוֹי, suff. pleon. § 47. 2.—“And it shall come to pass, when the descendants of the woman shall diligently study the law and do the commandments, they shall be established, bruising thy head and killing thee; but when the posterity of the woman shall desert the precepts of the law and not obey the commandments, thou shalt be established, biting them in their heels and afflicting them with sickness. Nevertheless, there shall be a remedy for the sons of the woman; but for thee, O serpent, there shall be no remedy. Moreover they shall apply remedies (?) to the heels of one another in the end of the last days, in the days of king Messiah.”

18. תְּרַבֵּי, i. e. אֲרֵעָא, *the earth shall bring forth abundantly*.—הַבֹּאֲפֵי בָרָא, *which is upon the surface of the field*, i. e. the grass.—עֲנִי, Part. used for the Praeter. *Adam answered*, § 53. 1. note.—וְאָמַר, see the notes on vs. 7 and 9 of this chapter. מִן בְּעִירָא, *Let us not be regarded as though we were of the cattle*, i. e. cattle. Comp. the French *des bêtes*, etc.—נִלְעֵי, for נִלְעֵא § 23. 1. note.

22. מִהָאָנָא adds nothing to the sense.—אֹמְרִין, see אָמַר in *Lex*.—לְמִפְּרֵשָׂא, evidently an Infinitive form. Perhaps it should be pointed מִפְּרֵשָׂא, § 12. I 4.—קָדָם עַד לָא, *before he shall, etc., or while he does not, etc.*

24 וַיְהִי לְעֹלָם : וַיִּטְרַד יַת אָדָם וְאֲשֵׁרֵי יִקְרִי שְׂכֵנֵיהֶּיּוּ מִן לְקַדְמֵיִן
 מִמְדִּנְחָ לְגִנְתָּא דְעֵדֶן מִעֲלֵי תְרִין פְּרוּבֵיָא קָדָם עַד לָא נִבְרָא
 עֲלֵמָא תְרִין אֲלִפִּין שְׁנוֹן פְּרָא אֲוִרִיתָא וְאַתְקִין גִּיהֶנְסִם וְגִנְתָּא
 דְעֵדֶן אֲתִקִּין גִּנְתָּא דְעֵדֶן לְצִדִּיקָא דִּיִּיְכָלִין וְיִתְפַּנְקִין מִן פִּירֵי
 אֵילָנָא עַל הַנְּטֵרוֹ מִצִּיָּתָא דְאֲוִרִיתָא בְּעֲלֵמָא דְהָן אֲתִקִּין גִּיהֶנְסִם
 לְרִשְׁיַעֲיָא דְהָיָא מְדַמְיָא לְחַבְבָּא שְׁנִינָא אֲכָלָה מִתְרִין סְטָרָה
 אֲתִקִּין בְּגִיָּה זְקוּקִין דְנִירָא וְגוֹמְרִין מִבְּעֵרִין לְרִשְׁיַעֲיָא לְהַתְפַּרַע
 מִפְּחֹזִן לְעֲלֵמָא דְאֲתִי עַל הָלָא נְטֵרוֹ מִצִּיָּתָא דְאֲוִרִיתָא בְּעֲלֵמָא
 דְהָן אֲרוּם אֵילָן דְהִינָּא הִיא אֲוִרִיתָא כֹּל הַנְּטֵר לָהּ בְּעֲלֵמָא
 דְהָן הִיא דִּי וְקָרִים כְּאֵילָנָא דְהִי טָבָא הִיא אֲוִרִיתָא לְפַלְחָהּ
 בְּעֲלֵמָא דְהָן הִיא פִּירֵי אֵילָן דְהִינָּא לְעֲלֵמָא דְאֲתִי :

24. *The glory of his presence, i. e. his glorious presence.*—מִמְדִּנְחָ מִן לְקַדְמֵיִן, these two expressions are doubtless synonymous, the second being explanatory of the first, which sometimes has a different sense. *On the east, towards the sun-rising.* This I think is better in the present instance than to consider מִן לְקַדְמֵיִן as relating to time; although it is evident, from other places, that both the author of this Targum and the Pseudo-Jonathan supposed the garden of Eden to have been planted before the creation of the world. See the next clause. Also Gen. 2:15, Jeru. T. Gen. 2:8, Pseudo-Jon.—קָדָם עַד לָא וְגוֹ, *two thousand years before the world was created, he made the law, etc.* See above (22).—עַל הַנְּטֵרוֹ, *because they kept.*—מְדַמְיָא, 1st Part. Pa. fem. sing. from דְּמָא. § 12. I. 3.—סְטָרָה, plural, contracted for סְטָרָהָא; אֲכָלָה מִתְרִין סְטָרָה, lit. a sword, *destroying from both sides, i. e. a two-edged sword.*—מִבְּעֵרִין, 1st Part. Pa. from בְּעַר.—דְּאֲתִי, (Part. from אָתָא) the world *which is coming*, or, as we more commonly say, the world to come.—הִיא, § 47. 1. the tree of life *is, i. e. represents* the law.—הִיא, a form of the Praeter (§ 23. 2. note,) here used in the sense of a present tense, or as expressing a general affirmation.—קָרִים, § 4. a. This double י originated with an unpointed text, and should not have been retained when the points were affixed. לְפַלְחָהּ for לְפַלְחָהּ, see above (7), *to him who obeys it.*

IV. *Story of a dispute between Cain and Abel.* Gen. 4: 8.—Jerusalem Targum.

וַאֲמַר קַיִן לְחָבֶל אָחִיו אֵתָא וְנִפְוּק לְאַפֵּי בְרָא וְהָוָה כִּד נִפְקוּ
 תְּרוּיְהוֹן לְאַפֵּי בְרָא עֵינֵי קַיִן וַאֲמַר לְחָבֶל אָחִיו לִיִּת דִּין
 וְלִיִּת דִּין וְלִיִּת עַלְמָא אוּחְרָן וְלֹא לְמִתָּן אַגְר טָב לְצַדִּיקָא
 וְלֹא לְאַתְפְּרַע מִן רִשְׁיַעְיָא וְלֹא בְרַחֲמִין אֲתַבְרִי עַלְמָא וְלֹא
 בְרַחֲמִין הוּא מְדַבֵּר מִן בְּגִלְל מָה אֲתַקְבֵּל קוּרְבָּנָךְ מִנְּךָ בְּרַעוּ
 וּמִנִּי לֹא אֲתַקְבֵּל בְּרַעוּא עֵינֵי חָבֶל וַאֲמַר לְקַיִן אִיִּת דִּין וְאִיִּת
 דִּין וְאִיִּת עַלְמָא אוּחְרָן וְאִיִּת מִתָּן אַגְר טָב לְצַדִּיקָא וְלְאַתְפְּרַע
 מִרִשְׁיַעְיָא וּבְרַחֲמִין אֲתַבְרִי עַלְמָא וּבְרַחֲמִין הוּא מְדַבֵּר בְּרַם
 קְפִירֵי עוֹבְדֵיִן טָבִין הוּא מְדַבֵּר עַל דִּהוֹן עוֹבְדֵי תַקְנִין מִן
 דִּידָךְ אֲתַקְבֵּל קְרָבְנֵי מִנִּי בְּרַעוּא וּמִנְּךָ לֹא אֲתַקְבֵּל בְּרַעוּא
 וְהוּוּ תְּרוּיְהוֹן מִנְּצִין בְּאַפֵּי בְרָא וְקָם קַיִן עַל חָבֶל אָחִיו וְקָטַל
 יְתִיָּה :

לְמִתָּן, Inf. for Fut. "no reward shall be given to the righteous nor vengeance taken of the wicked. The world was not created in mercy, neither in mercy is it governed. Why was your offering accepted from you with favor, but [mine] was not accepted from me with favor? Abel answered and said to Cain; There is a judgment, and there is a Judge, and there is a future world, and a reward shall be bestowed upon the righteous [lit. there is the giving of a good reward to the righteous,] and vengeance shall be taken upon the wicked; and the world was created in mercy, and in mercy it is governed. But it is governed according to the fruit of good works. Because my works were more upright than yours, my offering was accepted with favor, but yours was not accepted with favor. And they were both contending in the open field; and Cain rose up against Abel his brother, and killed him."

V. *Marriage of Samson.* Judg. 14.—Jonathan.

1 וּנְחַת שְׁמִשׁוֹן לְתַמְנַת וַהֲזָא אֶתְחָא בְּתַמְנַת מִבְּנַת פְּלִשְׁתָּאִי :
 2 וְסָלִיק וַחֲזִי לְאַבוּהִי וּלְאַמִּיהָ וַאֲמַר אֶתְחָא חֲזִיתִי בְּתַמְנַת
 3 מִבְּנַת פְּלִשְׁתָּאִי וּכְעַן סָבוּ יָתָה לִי לְאַתּוּ : וַאֲמַרוּ לִיהָ אַבוּהִי
 4 וְאַמִּיהָ הָא לִית בְּבִנַת אַחָהּ וּבְכָל עַמִּי אֶתְחָא הָאֵת אֲזִיל
 5 לְמַסֵּב אֶתְחָא מִפְּלִשְׁתָּאִי עַרְלָא וַאֲמַר שְׁמִשׁוֹן לְאַבוּהִי יָתָה
 6 סָב לִי אַרִי הוּא כְּשָׂרַת בְּעֵינַי : וַאֲבוּהִי וְאַמִּיהָ לֹא יִדְעִין
 7 אַרִי מִן קָדָם יִי הוּא אַרִי תוּסְקָפָא הוּא בְּעֵי לְאַתְּפָרָא
 8 בְּפִלְשְׁתָּאִי וּבְעַדְנָא הֵהוּא פְּלִשְׁתָּאִי שְׁלִטִין בְּיִשְׂרָאֵל : וּנְחַת
 9 שְׁמִשׁוֹן וַאֲבוּהִי וְאַמִּיהָ לְתַמְנַת וַאֲתוּ עַד פְּרַמִּי תַמְנַת וְהָא אַרְיָא
 10 בַר אַרְיָן נְהִים לְקַדְמוּתֵיהָ : וּשְׂרַת עֲלוּהִי רוּחַ גְּבוּרָא מִן
 11 קָדָם יִי וְהִדְמִיהָ כְּמָא דְמַהְדְּמִין פְּדִיא וּמַדְעִים לִית בִּידֵיהָ וְלֹא
 12 חֲזִי לְאַבוּהִי וּלְאַמִּיהָ יַת דְּאַבָּד : וּנְחַת וּשְׁאִיל בְּאַתְחָא וּכְשָׂרַת
 13 בְּעֵינַי שְׁמִשׁוֹן : וְחַב לְזַמֵּן יוֹמִין לְמַסְבָּה וְסָר לְמַחֲזִי יַת
 14 פְּגָרָא דְאַרְיָא וְהָא קָפָא דְדַבְרֵיהָ בְּפִגְרָא דְאַרְיָא וּבֵיהָ דוּבְשָׂא :
 15 וּנְסַחִיהָ בִּידֵיהָ וַאֲזַל מִיזַל וַאֲכִיל וַאֲזַל לְזַת אַבוּהִי וּלְזַת
 16 אַמִּיהָ וַיַּחֲב לְהוֹן וַאֲכִלוּ וְלֹא חֲזִי לְהוֹן אַרִי מִפְּגָרָא דְאַרְיָא
 17 נְסִיחַ דוּבְשָׂא : וּנְחַת אַבוּהִי עַל עַסְק אֶתְחָא וַעֲבַד תַּמָּן
 18 שְׁמִשׁוֹן מִשְׁתָּא אַרִי כֵן עַבְדוֹן עוּלְמִיָא : וַהֲזָה כַד חֲזוּ יָתֵיהָ

1. בְּנַת, see בַּת in Lex.

2. סָלִיק, § 12. I. 1. and II. 1.—סָבוּ, Imp. from נָסַב, § 12. II. 1. *a*.—אַתּוּ, see אֶתְחָא.

3. כְּשָׂרַת, 3 sing. fem. from כָּשַׁר, § 15. note 2.

5. אַתּוּ, 3 m. pl. Pr. from אָתָא.—לְקַדְמוּתֵיהָ, Buxtorf gives the pointing קַדְמוּת, which analogy demands.

6. הִדְמִיהָ, מהדמין, Paël forms without Daghesh, § 12. II. 3.

8. לְמַסְבָּה, Inf. from נָסַב with prefix and suffix.

9. מִיזַל, § 21. *a*.

12 וְדַבְּרֵי תִלְתִּין חֲבֵרִין וְהוּוּ עֵמִיּה : וְאָמַר לְהוּן שְׁמִשׁוּן
 אֶחָד פֶּעַן לְכוּן חוּדִיתָא אִם חוּזָא תְחִוּין יְתָה לִי שְׁבַעַת
 יוּמֵי מִשְׁתִּיא וְתִשְׁכַּחוּן וְאֵתָן לְכוּן תִּלְתִּין פְּלִדְסִין וְתִלְתִּין
 13 אֶצְטָלוֹן דְּלְבוּשָׂא : וְאִם לָא חוּכְלוּן לְחוּזָא לִי וְתִתְנוּן אֶתוּן
 לִי תִלְתִּין פְּלִדְסִין וְתִלְתִּין אֶצְטָלוֹן דְּלְבוּשָׂא וְאָמַרְוּ לִיהּ חוּד
 14 חִדְתָּךְ וְנִשְׁמַעְתָּה : וְאָמַר לְהוּן מִאֲכֻלָּא נִפְק מִיכְלָא וּמִתְקִיפָא
 15 נִפְק חוּלְיָא וְלָא יְבִילוּ לְחוּזָא חוּדִיתָא תִלְתָּא יוּמִין : וְהוּוּ
 בְיוּמָא שְׁבִיעָא וְאָמַרְוּ לְאַתָּת שְׁמִשׁוּן שְׁדִילִי יַת בְּעִלְיָךְ
 וַיְחַיִּי לְנָא יַת חוּדִיתָא דְּלָמָא נוֹקִיד וְחִידִי וַיַּת בֵּית אָבוּךְ בְּנוֹרָא
 16 הַלְמִסְכְּנוֹתָנָא קְרִיתוּן יְתָנָא הַלְכָּא : וּבְכַת אֶתָּת שְׁמִשׁוּן עֲלוּדִי
 וְאָמַרְתָּ לְחוּד שְׁנֵאֲתֵנִי וְלָא רְחַמְתֵּנִי חוּדִתָּא חִדְתָּא לְבִנֵי
 עַמִּי וְלִי לָא חוּדִיתָא וְאָמַר לָהּ הָא לָא אָבָא וְלֵאמָנָא לָא חוּדִיתִי
 17 וְלִיךְ אֶכְדִּין אֲחֵי : וּבְכַת עֲלוּדִי שְׁבַעַת יוּמֵי נִתְהוּהּ לְהוּן
 מִשְׁתִּיא וְהוּוּ בְיוּמָא שְׁבִיעָא וְחַיִּי לָהּ אֲרִי דְּחַקְתִּיהּ וְחַיִּיאַת
 18 חוּדִיתָא לְבִנֵי עַמִּיהּ : וְאָמַרְוּ לִיהּ אֲנָשִׁי קְרָתָא בְּיוּמָא שְׁבִיעָא
 עַד לָא מַעַל שְׁמִשָּׂא מַה חֲלִי מִהוּבָשָׂא וּמַה תְּקִיף מֵאַרְיָא וְאָמַר
 19 לְהוּן אֶלּוּלְפוֹן בְּדַקְתוּן בְּאַתָּתִי לָא אֲשַׁפְּחַתוּן חוּדִתִּי : וַיִּשְׁרַת
 עֲלוּדִי רֵיחַ גְּבוּרָא מִן קָדָם יְיָ וַיִּנְחַח לְאַשְׁקֻלוֹן וּקְטַל מִנְהוּן
 תִּלְתִּין גְּבָרָא וַנְּסִיב יַת זְרִיָהוּן וַיְהִיב אֶצְטָלוֹיָא לְדַחִיָּאֵי

12. אֶצְטָלוֹן ; Buxtorf points it אֶצְטָלוֹן .

13. נִשְׁמַעְתָּה, Fut. 1 pl. with suff.

15. שְׁדִילִי, Imperative Paél. § 12. I. 1.—*ויחיי* that he may tell.—*נוקיד*, Aphel from *יקר*.—*הלמסכנותא*, *is it to try (perplex) us?* For the ending *וה* see § 16. 2. *c.* and for the prefix *מ*, § 12. I. 4.

16. *בְּיוּמָא*, *while*, etc.

17. *דְּחַקְתִּיהּ*, 3. sing. fem. Praet., with suffix, from *דַּחַק*.

18. *קְרָתָא*, see *קָרִי* in Lex.—*מעל* Inf. from *עָלַל*.

19. *זְרִיָהוּן*, contrary to the analogy of Chaldee, but according to that of Hebrew.

20 חוֹדֵי תָא וְתִקְוֶה רֹוּגְזִיָּה וְסֻלִיק לְבֵית אַבְוֵהִי : וְהָזֶה אֶתָּת שְׁמִשׁוֹן
לְדַחְבְּרִיָּה בְּהָזֶה שׁוֹשְׁבֵינִיָּה :

VI. *Prediction of Messiah's kingdom.* Ps. 2.

1 לָמָּה מִתְרַגְּשִׁין עַמְמֵיָא וְאוּמֵיָא מְרַנְנִין סְרִיקוּתָא : (2) קְוֵימִין
מַלְכֵי אַרְעָא וְשִׁלְטוֹנֵיָא יִתְחַבְּרוּן פְּחָדָא לְמַרְדָּא קָדָם יְיָ וְלִמְנַצֵּי
3 עַל מְשִׁיחִיָּה : נְתַרַע ית אַסְרְתִּיהוֹן וְנִטְלוֹק מִנְּנָא שְׁלִשְׁלוֹתְהוֹן :
4 הִיָּחִיב בְּשִׁמְיָא יִגְחֹן מִימְרָא דִּינִי יִדְחֹן לְחֹן : (5) הִיָּדִין יִמְלִל
6 לְחֹן בְּתוֹקְפִיָּה וּבְרוּגְזִיָּה יִבְהֵל אַנּוֹן : וְאַנִּי רַבִּיתִי מַלְכֵי
7 וּמְנִיתָה עַל טוֹר מְקַדְּשֵׁי : אֲשַׁתְּעִי קוּמָא דִּינִי אֲמַר חֲבִיב כָּבֵר
8 לְאַבָּא לִי אֲנִת זַפָּאָה כְּאַלּוֹ יוּמָא דִּין בְּרִיתָךְ : בְּעֵי מִנִּי וְאַתָּן
9 נִכְסֵי עַמְמֵיָא אַחְסִנְתָּךְ וְאַחֲוִדְתָּךְ שְׁלִטוֹנֵי סִיפֵי אַרְעָא : הִתְחַבְּרוּן
10 הִיָּךְ בְּחוּטְרָא דְפְרִזְלָא הִיָּךְ מִן הַפְּחֵר תְּתַרְעַפּוּן : וְכִדִּין מַלְכֵיָא
11 אֲשַׁפִּילוּ קַבִּילוּ מְרִדוּתָא נְגִידֵי אַרְעָא : פְּלַחוּ קָדָם יְיָ בְּדַחְלָא
12 וְצִלוּ בְּרַחֲמֵיָא : קַבִּילוּ אוּלְפָנָא הַלְמָא יִרְגִּיז וְתַהוֹבְדוֹן
אוּרְחָא מְטוּל הִיָּחֹר פּוֹזְעִיר רֹוּגְזִיָּה טוֹבִיָּה לְכָל הַסְּבָרוֹן
בְּמִימְרֵיָּה :

20. לְדַחְבְּרִיָּה, *to the person who was his companion.*

2. קְוֵימִין, 1st Part. plur. from קוּם. See the Par.—מְרָדָא, Inf. Pa.—
מְנַצֵּי, Inf. Pe. from נָצַא, § 18. note 1,

4. הִיָּחִיב, by ellipsis of the pers. pron., *he who sitteth.*

7. חֲבִיב, Vocative; *O thou beloved*, etc.—זַפָּאָה, emph. masc. “*Tu mihi purus es.*” Buxtorf.

9. מִן, see מֵאֵן in the vocabulary.

11. צִלוּ Imp. Pa. 2. pl. from צָלַי.

12. וְתַהוֹבְדוֹן אַרְחָא, “*et amittatis viam,*” Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (Lex. under the word הוֹבֵד), cites several examples in which הוֹבֵד has evidently the intransitive sense *to perish*.—יִהוֹר, Fut. from יָהַר.—טוֹבִיָּה, suffix pleonastic, § 47. 2. Comp. Heb. אֲשַׁרִּי.

VII. *The praises of Jehovah.* Ps. 8.

לְשַׁבְּחָא עַל כְּבוֹדָא דְאֱלֹהִי מִנְתָּהּ תּוֹשְׁבַחְתָּא לְדָוִד :

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- 2 יְיָ אֱלֹהֵא רַבּוֹנָנָא כְּמָה תְּלִיל שְׁמֵךְ וּמִשְׁבַּח בְּכוֹלָא אַרְעָא
- 3 הִתְהַבְּחָא זִנְךָ עֵיל מִן שְׁמֵיָא : מִפּוֹם עִילְמֵיָא וַיּוֹנְקָא אֲשֵׁתְסָתָא
- 4 עוֹשֵׁנָא מִן בְּגִלְל מְעִיקָךְ לְבַטְלָא בְּעֵיל דְבָבָא וְגַזוּמָא : מְטוּל
- דְּאֲחֵמֵי שְׁמֵיךְ עוֹבְדֵי אֲצַבְעָתְךָ סִיחָרָא וְכִבְיָא הִי אֲתִקְוִנְתָּא :
- 5 מַה בְּרַ נְשָׂא מְטוּל תְּדַכֵּר עוֹבְדוֹי וְבֵר נְשָׂא מְטוּל תְּסַעַר
- 6 עֲלוֹי : וְחֲסָרְתָּא יִתִּיהַּ קַלִּיל מִמְלֵאכֵיָא וְאִיקְרָא וְשִׁבְחוּרָא
- 7 תְּכַלְלֵינְיָהּ : אֲשַׁלְטֵתִיהַּ בְּעוֹבְדֵי יְדָךְ פּוֹלָא שְׁוִיתָא תְּחוּת
- 8 רְגֵלוֹי : עָאן וְחוּרֵי כּוּלְהוֹן וְלַחוּד בְּעִירֵי חַקְלָא : (9) צִפְרֵי שְׁמֵיָא
- 10 וְנוֹרֵי יָמָא וְלִוְיָתָן דְּחַלִּיף אֲסַרְטֵי יָמָא : יְיָ אֱלֹהֵא רַבּוֹנָנָא
- כְּמָה תְּלִיל וּמִשְׁבַּח שְׁמֵךְ בְּכוֹלָא אַרְעָא :

VIII. *Parable of the vineyard.* Isa. 5 : 1—7.—Jonathan.

- 1 אָמַר נְבִיאָא אֲשַׁבְּחִיהַּ פְּעֵן לְיִשְׂרָאֵל דְּמִתִּיל לְכַרְמָא זְרַעִיהַּ
- דְּאֲבָרְהֵם רְחֵמֵי תּוֹשְׁבַחַת רְחֵמֵי לְכַרְמִיהַּ עֲמִי חֲבִיבֵי יִשְׂרָאֵל

Title. לְדָוִד, *auctoris*, as in Hebrew. The mode of writing this name with י, which belongs in Hebrew to the later writings, is in Chaldee the usual orthography.

2. זִנְךָ, for the ordinary form זִיוָךְ, § 2. 6. c.

3. מְעִיקָךְ, Part. Aph. from עוֹק, *enemies*.

4. מְטוּלָה, probably this rendering originated in the false supposition that the Hebrew כִּי is necessarily a causal conjunction. It should evidently be considered here as an adverb of time, *when*.

8. חוּרֵי, const. for emph. § 60. 1. note 3.

Instead of the fine poetical allegory of Isaiah, we are here presented with *an interpretation*. The Targumist has not simply translated the words of the prophet into Chaldee, as *he* has generally done, but has trans-

2 יְהִיבִית לְהוֹן אֲתָסְנָא בְּטוֹר רָם בְּאַרְעָא שְׁמִינָא : וְקִלְשֵׁתֶּנּוֹן
 וְנִקְרָתֶּנּוֹן וְקִימְתֶּנּוֹן כְּמַצֵּב גִּפְסָן בְּחִירָא וּבְנִיתָא מִקְדֵּשִׁי בִינֵיהוֹן
 וְאִם מִדְּבַתִּי יְהִיבִית לְכַפְרָא עַל תְּטֹאִיהוֹן וְאַמְרִית דִּיעֲבֹדוֹן
 3 עוֹבְדֵינ טָבִין קְדָמִי וְאַנּוֹן אֲבֹאִישׁוֹ עוֹבְדֵיהוֹן : נְבִיאָ אָמַר
 לְהוֹן דָּא בֵּית יִשְׂרָאֵל מְרֻדוּ מִן אֹרְיָתָא וְלֹא צָבָן לְמַתָּב
 כְּעֵן יְתָבִי יְרוּשָׁלַם וְאַנְשׁ יְהוּדָה דִּינּוּ כְּעֵן דִּינָא קְדָמִי מִן
 4 עַמִּי : מַה טָּבָא אֲמַרִית לְמַעֲבַד עוֹד לְעַמִּי וְלֹא עֲבַדִית לְהוֹן
 מַא דִּין אֲמַרִית דִּיעֲבֹדוֹן עוֹבְדֵינ טָבִין וְאַנּוֹן אֲבֹאִישׁוֹ עוֹבְדֵיהוֹן :

lated the allegory into plain language. Still, the extract is curious, and worthy of a perusal. As it differs so considerably from the original, I subjoin the Latin translation of the London Polyglott.

"Dixit propheta. Cantabo nunc Israeli, qui comparatus est vineae, semini Abrahae dilecti mei, canticum dilecti mei, vineae suae. Populus meus, dilectus meus Israel, dedi eis haereditatem in monte excelso, in terra pingui. 2. Et sanctificavi eos, et honorificavi eos, et sustentavi eos, sicut plantationem vitis electae; et aedificavi sanctuarium meum in medio eorum. Altare quoque meum dedi ad propitiandum super peccata eorum: et praecipi eis ut facerent opera bona in conspectu meo, et ipsi iniquè egerunt in operibus suis. 3. Propheta, dic eis: Ecce domus Israel recesserunt à lege et nolunt converti. Nunc habitatores Hierusalem et viri Juda, judicate nunc iudicium inter me et populum meum. 4. Quod bonum dixi ut facerem populo meo quod non fecerim eis? et cum praeciperem eis ut facerent opera bona, quare ipsi fecerunt opera mala? 5. Nunc autem annuntiabo vobis quod ego facturus sum populo meo. Tollam majestatem meam ab eis, et erunt in direptionem: conteram domum sanctuarii eorum, et erunt in conculcationem. 6. Et ponam eos derelictos: non erit eis sustentaculum nec fulcimentum; et erunt transmigrantes et derelicti. Prophetis quoque mandabo, ne prophetizent super eos prophetiam. 7. Quia populus Domini exercituum Israel est, et viri Juda plantatio laetitiae ejus. Et dixi ut facerent iudicium et ecce facti sunt calumniatores; dixi ut facerent justitiam, et ecce ipsi multiplicant peccata."

1. אֲשֶׁבְתִּירָה and זְרִיעִיה, pleonastic suffixes, § 47. 2.—רְהֵמִי, *my beloved*, 1st Part. from רָחַם.

3. צָבָן, contracted form of the act. part. m. pl. from צָבָא, § 35.—מַתָּב Inf. from הִיב.

5 וְכַעַן אֲחֵזִי כְעַן לְכוּן ית וַאֲנִי עֲתִיד לְמַעַבְדַּד לְעַמִּי אֲסַלֵּק
 שְׂכַנְתִּי מִפְּהֹון וַיְהוֹן לְמַבּוּז אֲתַרְע בֵּית מִקְדָּשְׁהוֹן וַיְהוֹן לְדִישׁ :
 6 וַאֲשׁוּפֹון רְטִישִׁין לָא אֲסַתְעֵרוֹן וְלָא יִסְתַּמְכוּן וַיְהוֹן מִטְּלָטְלִין
 7 וַיִּשְׁבִּיקוּן וְעַל נְבִינָא אֲפַקְד הִלָּא ית־נְבוּן עַל־יהוֹן נְבוּאָה : אַרִי
 עִמִּיהָ הִיִּי צְבָאוֹת בֵּית יִשְׂרָאֵל וַאֲנִשׁ יְהוּדָה נְצָבָא דְהִדְוִתִּיהָ
 וַאֲמַרִית דִּיעְבְּדוֹן הִינָא וְהָא אֲנִין אֲנוּסִין אֲמַרִית דִּיעְבְּדוֹן
 זְכוּ וְהָא אֲנִין מִסְּנָן חוּבִין :

IX. *Extract from Isaiah's prediction of the Messiah.* Isa. 52 : 13.—
 53 : 2.—Jonathan.

13 הָא יִצְלַח עַבְדִּי מְשִׁיחָא יְרוּם וַיִּסְגֵּי וַיִּתְקוֹף לְהִדָּא : (14) כְּמָא
 דְסַבְרוּ לִיהָ בֵּית יִשְׂרָאֵל יוֹמִין סַגִּיאִין דְּהִתְהַוָּה חֲשֵׁךְ בֵּינֵי
 15 עַמֵּינָא תְּהוּהוֹן וַזִּיּוּהוֹן מִבְּנֵי אֲנָשָׁא : כֵּן יַבְדִּיר עַמֵּמִין סַגִּיאִין
 עַלְוָהוּ יִשְׁתַּקוֹן מַלְכִין יִשׁוּן יְדִיהוֹן עַל פּוּמְהוֹן אַרִי דְלָא
 1 אֲשַׁתְעִיאַי לְהוֹן תְּחוּ וְדָלָא שְׂמַעַי אֲסַתְפְּלוּ : מִן הַיְמִין
 לְבַסוּרְתָנָא דָא וַתְּקוֹף דְרַע גְּבוּרְתָא דִּיִּי פְדוֹן עַל מִן אֲתַגְּלִיאַת :

5. *מבּוּז* Inf. from *בָּזַז*. See the Par. It is treated as a noun, *plunder*, and the corresponding word in the parallel passage, *דִּישׁ*, is a noun.

6. *טְלָטְלִין*, Pass. Part. Palpel from *טָלַל*.

7. *מִסְּנָן*, Aph. 1st Part. plur. from *סָנַן*, § 35.

13. *לְהִדָּא*, see *הִדָּא* in the vocabulary.

15. *אֲשַׁתְעִיאַי*, *they have told*, for *has been told*, or rather, in the present instance, *had been told*, § 56. 2. b.—*תְּחוּ וְדָלָא*, *what had not been told them they have seen*, etc. The Latin Vulgate and Syriac versions agree with our Targumist in rendering these verbs in past time, *they have seen*, *they have considered*; the LXX and the Arabic version give the Future tense, as does our common English translation. The Hebrew verbs are both in the Praeter tense.

1. *הַיְמִין*, see *אַמִּין*.—*וַתְּקוֹף וְגוֹ*, lit. *and the strength of the arm of Jehovah's power*. Comp. § 61. 1. and note 1.

וַיִּתְרַבּא צְדִיקָא קְדָמוֹהֵי הָא כְּלָבְלָבִין דְּפִרְדֵּן וּכְאֵילָן דְּמִשְׁלַח 2
 שׁוֹרְשׁוֹהֵי עַל נְגִדִין דְּמִיִּין כֵּן יִסְגֹּן הַוּלְדָת קוּדְשָׁא בְּאַרְעָא
 דְּהָזֵת צְדִיקָא לִיהָ לָא חֲזוּ הוּלָא חֲזוּיָה וְלָא אִימְתִּיָה אִימַת
 דְּהָזֵת וִידְהֵי זֵו קוּדְשָׁא זִוּיָה דְּכָל דְּיַחְזַמִּיָה יִסְתַּכַּל בִּיהָ :

X. *Aphorisms of Solomon.* Prov. 10:1—12.

מִהֲלוֹי דְּשִׁלְמָה

1 בַּר חַפְזָא נְחָדֵי אָבוּי וּבְרָא סְכָלָא מְחַמֵּץ לְאִמְיָה : (2) לָא
 מוֹתְרִין אוּצְרֵי דְרִשְׁיָעָא וְצַדִּיקָא מְפַצְיָא מִן מוֹתָא בִישָׁא :
 3 לָא מִכִּפֵּן אֱלֹהָא נִפְשִׁיָה דְצְדִיקָא וְקִנְיָנָא דְרִשְׁיָעֵי נְסַחֲוּהָ :
 4 מְסַפְנוּתָא מִמִּכְכָּא לְגַבְרָא רַמְיָא וִיָדָא דְכִשְׂרָא מַעֲתָרָא לְחוּן :
 5 דְפָלִיחַ בְּקִיטָא בְרָא סוּכְלָתָנָא הוּא וּדְדָמָן בְּחַצְדָא בְרָא

2. וַיִּתְרַבּא, § 23. Note 2.—שׁוֹרְשׁוֹהֵי, § 33. *b.*—לִיהָ, in the land which was in need of *him*, i. e. of the צְדִיק mentioned above, the Messiah. But the passage is quite obscure, and the more so as there is nothing in the original corresponding to this phrase.—דְּכָל, *so that every one* who sees him shall attentively consider him.

In the remainder of this chapter, so beautiful in the original, we are presented by the Targumist rather with his own views than with a translation of Isaiah, and those too, expressed, for the most part, in a dull and sometimes quite obscure manner.

Title. מִהֲלוֹי, pleonastic suffix, § 47. 2.

1. נְחָדֵי, instead of נְחָדֵי, Fut. Aph. from חָדָא, § 12. I. 3.—סְכָלָא for סְכָלָא, § 32. note 2.

2. מוֹתְרִין, Part. Pa. from יָתַר.—אוּצְרֵי, Buxtorf points the construct form of this word regularly אוּצְרֵי.—דְרִשְׁיָעָא, § 60. 1. note 2.—מְפַצְיָא, Part. Pa. fem. sing. from פָּצָה, § 2. 7. *c.*

3. נְסַחֲוּהָ, Fut. Pe. 3d p. sing. § 12. I. 3.

4. מְסַפְנוּתָא, Part. Pa. without Daghesh forte, § 2. 7. *c.*

5. דְפָלִיחַ, Part. with full orthography, § 12. I. *He who cultivates*, viz. the earth.

6 הוּא מִבְּהֶתְנָא : בְּרִפְתָּא תְּהוּנָן עַל רִישֵׁי דְצִדִיקָא וּבְפּוֹמְהוֹן
 7 הִרְשִׁיעִי נְכֹסֵי הַטּוֹפָא : הוֹכְרָנָא דְצִדִיקִי בְרִפְתָּא וּשְׂמָא דִרְשִׁיעִי
 8 נִדְעָה : הַחֲפִים לְבִיהָ יִקְבֵּל פּוֹקְדָנָא וְסַכְלָא בְּשִׁפְנִיתִיהָ מִתְאַחַד :
 9 הַמְהִילָהּ בְּחַמִּימוֹתָא נִיזַל בְּסַעְדָּא וּדְמַעְקָמָן אֲוִרְחִיתִיהָ נְתִידַע :
 10 הִרְמִזוּ בְּעִינוֹתֶיהָ יְהִיב פֶּאָבָא וְסִלִּיק בְּשִׁפְנִיתִיהָ מִתְאַחַד : (11) מִבּוֹעָא
 12 דְחַיִּי פּוֹמָא דְצִדִיקִי וּפּוֹמְהוֹן הִרְשִׁיעִי נְכֹסֵי הַטּוֹפָא : סְנִיאָתָא
 תַּגְרַב תַּגְרִי וְעַל פְּלִהוֹן סוּרְחָנִי מִכֶּסֶּא רְחִיתָתָא :

6. הוּא, § 23. note.—רִישֵׁי, § 60. 1. note 3.

8. הַחֲפִים לְבִיהָ, § 63. 5.—בְּשִׁפְנִיתִיהָ, plur. from שִׁפְהָ, § 39. note 1.

9. נִיזַל, for יִיזַל, Fut. of אִזַּל.

PART III.

NOTES ON THE CHALDEE PORTIONS OF JEREMIAH DANIEL AND EZRA.

No. I. JER. 10 : 11.

בְּדָנָא, an adv. of manner, compounded of בָּ and דָּנָא (dem. pron., *this*), *after this* (manner.)—אֲרָקָא, emph. of אֲרָק. This commutation of ט and ק resulted probably from a pronunciation of ט in this word like the Arabic غ or nearly like our *g* hard.—וַיִּבְרַח, for וַיִּן—, § 12. 3. Pattahh is restored by Darga, a conjunctive accent. This is not usual, although, I believe, similar cases are not wholly wanting in Hebrew.—אֲלֵהָ, probably in apposition with אֲלֵהֶם, and giving emphasis to the declaration, “*they* shall perish.” So Venema, C. B. Michaelis, Rosenmüller, etc.

In respect to the *authenticity* of this verse, three things may be observed.

1. It would be remarkable that any author should, in the midst of a discourse, insert a single sentence in a language different from that which he generally employed.

2. All agree that this part of Jeremiah’s prophecy was composed several years before the captivity, and consequently before the Chaldee language came into use among the Jews.

3. This verse interrupts the connection of the preceding and following verses. Verse 12 commences with a participle, עֹשֶׂה, which must be read in close connection with the noun with which it agrees in verse 10. אֲלֵהֶם also, in v. 11, has no antecedent expressed. “Thus shall ye say *to them*, etc.” To whom? The text does not inform us.

“Non sine ratione, aut temerè, statueretur, additamentum esse ab aliâ manu, tempore morae in exilio, profectum,” says Venema; and this Rosenmüller quotes with approbation.

I will merely subjoin two extracts from writers of different opinions on this point.

“This verse is omitted in one * MS. . . . It seems probable to me that

* 526 Kennicott.

some public teacher during the captivity . . . had it inserted in the margin, and perhaps usually read together with this section of the prophecy in the assemblies of the people, in order that the common people might have their answer always ready whenever they were molested on the point of religion, or importuned to join in the idolatrous worship of the Chaldeans.”—*Dr. Blayney on Jeremiah.*

“This verse is writ in the Chaldean tongue, and not in the Hebrew, that when they came among those that did worship their idols, they might openly and plainly profess the true God in that language which the enemies understood better than they did the Hebrew, and that in such kind of language as this; Let all those gods perish from off the earth, and under the heavens, that were not able to make either. It is an imprecation upon their idols.”—*Matthew Poole, Annotations.*

No. II. DAN. 2 : 4—7 : 28.

Ch. II. v. 4. הָרִי, Imp. from הָרָא. See the Par.—אָמַר, Imp. Pattahh, § 15. 4.

5. עָנָה and אָמַר, participles used instead of the Praeter, § 53. 1. note. So אָמַר and its plural אָמְרִין frequently.—לְבַשְׁתָּיָא, the pointing is intended for the marginal reading, בְּשָׂתָיָא, the regular form of Dec. VI. The Kethib is generally pointed by Lexicographers בְּשָׂתָיָא. Perhaps it should rather be בְּשָׂתָיָא in analogy with the other declensions.—אָזְדָּא, a peculiar form. It is probably fem. from אָזַר, 2d part. Peal from אָזַר, § 12. I. 1. *d*. The — would regularly be impure and immutable. It is here treated as if pure and mutable, and the Part. is varied according to Dec. III. *a*.—תְּהוֹדֵעוּנָא, Fut. Aph. from יָדַע, § 12. II. 5. For the suffix see § 16. 2. *b*. and Par. II.—בְּתֵיכוֹן, Pl. of בֵּיתָא with suff. 2d pers. pl.—רְהִשְׁמוּן, 3. pl. m. Fut. Ithpe. from שׁוּם, see Par. VII.

6. תְּהִתְחֹן, 2. pl. Fut. Aph. from תָּחַן, § 12. II. 5.

7. וּפְשָׂרָה, Emph. ה instead of א, a substitution very common in the Biblical Chaldee, Intr. 3. note; unless this word should have been pointed וּפְשָׂרָה.

9. הִזְמִנְתּוֹן, the pointing is that of the Keri הִזְמִנְתּוֹן, 2. pl. m. Pr. Ithpa. from זָמַן. The Kethib should be read in Aphel, הִזְמִנְתּוֹן, or like the Heb. Hiph. הִזְמִנְתּוֹן.—אָנְדַע, 1 sing. Fut. from יָדַע, § 20. 4. and § 2. 7. *a*.

10. בְּשָׂתָיָא, see above on verse 5.

12. **בְּנִים וְקִצְףָּה**, synonymous terms, used to heighten the idea. Perhaps however **קִצְףָּה** may be understood as expressing more violent anger than **בְּנִים**.—**לְהוֹבְדָהּ**, Inf. Aph. from **אָבַר**, perhaps derived from an obsolete verb Pe Yodh.

14. **לְחַפְרֵי מִי**, Accusative, § 60. 3.

16. **יִנְתֵּן**, Fut. of **נָתַן** with the force of a Subjunctive in consequence of the **הִי**, *that he would give*. For the form see § 18. note 2. and § 12. I. 1.

19. **גָּלַר**, Praeter Passive, § 13. 2.—**בְּרָהָ**, Pael, § 12. I. 1. *b.*—**לְאַלְהָהּ**, Accusative, § 60. 3.

20. **לְהֵוֹא**, for **לְהֵוֹא**, Fut. with **לְ** and an optative sense, § 50. 2.

22. **עֲמִיקָתָא**, fem. pl. emph. from **עֲמִיק**, *deep, inscrutable things*, § 41. note.—**מִסְתָּרָתָא**, Pass. Part. Pa. fem. pl. emph. from **סָתַר**.

23. **הוֹרְעָתָנִי**, 2. m. sing. Praet. Aph. from **יָרַע** with suff. 1 p. sing. see Par. II.

25. **הַנִּגְל**, Aph. from **עָלַל**, § 12. II. 5, and § 2. 7. *a.*—**לְדַנְיָאֵל**, this Accusative with **לְ** is of frequent occurrence. It will perhaps be unnecessary to notice it again.—**הִי** in the beginning of a speech superfluous like the Greek *ὄτι*.—**הַשְּׂבַחָתָהּ**, § 15. 4.

26. **הַאִי־תִיָּהּ**, *art thou?* compounded of the interrogative **הִי**, **אִי־תִי** and the suffix **תִּיָּהּ**.—**לְהוֹדְעָתָנִי**, Inf. Aph. from **יָדַע** with suffix, § 16. 2. *f.*

27. **לְהַחֲוִיָּהּ**, Inf. Aph. from **חָוָא**, § 23. Notes on the Par. 4.

28. **לְחָוָא**, *must take place*, § 50. 2.

29. **סְלָקוּ**, comp. the English expression “*thoughts come up, arise in the mind.*”

31. **חַד**, indef. art. § 29. 1. note.

32. **תְּרוּהִי**, a plur. form. see **תְּרִינִי** in the vocabulary.

33. **מִנְהוֹן**, *part of them*. So the French distributive article *du, de la*, etc. The punctuators seem to have considered **רְגֵל** as necessarily feminine. The writer doubtless understood it to be common.

34. **הַהֲקָתָהּ**, Aph. from **הֲקַק**, 3. s. f. Pr. segholate form.

35. **הַשְּׂבַחָתָהּ**, Ithpe. from **שָׁבַח**.—**הֵוֹתָהּ**, § 23, Notes on the Par. 1.

38. **הַאֲרִינִי** or (Keri) **הַרִינִי**, 1st Part. from **הוֹר**.

39. **אַרְעָא**, here, as in all such cases, the pointing is that of the Keri. **אַרְעָא** may have been used in the same sense. See **אַרְעָא** in the vocabulary.

40. **הַרְעָהּ**, 3. s. f. Fut. Pe. from **רָעַע**, Hhireq of the regular form being lengthened to Tseri, on account of the Resh.

Ch. III. 2. The best critics are uncertain as to the precise meaning of several of these words. Neither etymology nor usage sheds much

light on them. Those meanings which are considered most probable are given in the vocabulary.

4. אָמְרִין, *it is spoken*, lit. *they speak*, § 56. 2. *d.*

6. וְקִרְדָּא, fem. Part. from וְקָרַד, *burning*.

8. אָכְלוּ קְרִצִּיהוֹן, lit. *ate or devoured the pieces of them, of the Jews*. The sense unquestionably is, *calumniated, or accused the Jews*. The Syriac usage is the same. The Arabians also employ the phrase *to eat the flesh* of a person, in the same sense.

12. טָעַם, this word is connected with טָמַם, and the phrase signifies, as explained in the vocabulary, (see under טָעַם,) *to show regard*.

13. לְהִתְהַיָּה, Inf. Aph. from אָתָּה.—הִתְהַיָּה, a kind of irregular Hophal or passive of Aphel. See אָתָּה in the vocabulary.

14. הִקְרִימָה, the regular pointing would be הִקְרִימָה. Comp. § 12. I. 1. where Tseri and Hhireq seem to be employed almost indifferently. But the changes of vowels in Chaldee seem hardly capable of being reduced to rule.

16. לָא וְגוֹ, the shade of meaning seems to be, “We do not think it necessary *to return a favorable answer, to comply with thy wish.*”

18. לְהוֹא, Optative, § 50. 2.

19. הִיזָה, 2 Part. Pe. from הִזָּה, literally *seven times more than it had been seen, or known, etc.*

21. כְּפַתְהוּ, Praet. pass. § 13. 2.

24. עֲנָה, Plur. Part. from עָנָה. See Par. IX. Dec. V. *a.*

Ch. IV. 3. לְהִנְעָלָה, Inf. Aph. from עָלָל, § 2. 7. *a.*

4. עֲלָלִין, so the Kethib should evidently be pointed. The Keri, עֲלִין is a contracted form of the same. Comp. עֲלָלָה, Keri עֲלָה, Dan. 5 : 10.

9. וְהִזִּין, Ittaphal Fut. 3. sing. m. from הִזִּין. Here, as frequently in the poetical style of the orientals, the Future is employed as an Aorist, § 50. 1

10. נָחָה, 1 Part. Pe. § 12. I. 1. *c.*

11. אֲתָרוּ, Aph. from נָתַר.

12. וְצָטְבַע, Fut. Ithpa. from צָבַע.

13. וְהִתְהַב, § 12. I. 1.

14. אֲנָשִׁים, Hebraism, Intr. 3. note 1.—נְשָׁפֵל, in the construct state, *the base of men, i. e. the basest.*

16. מְרָאִי, from מָרָא, Keri מְרִי from מָר.

19. רְבִיחָה, the Keri is anomalous. The Kethib, pointed רְבִיחָה, would be the regular 2d p. sing. m. Praet. from רָבַח.

28. אָמְרִין, see above on 3 : 4.

30. סַפַּת, Praet. 3. s. f. from סוּף .

Ch. V. 6. שְׁנוּהִי, 3 pl. Pr. from שָׁנָא with pleonastic suffix *in the Dative*, compare עֲלוּהִי v. 9.—מִשְׁתַּרְרִין, Part. pl. Ithpa. from שָׁרָא No. II.

8. וּפְשִׁירָה, the pointing is that of וּפְשִׁירָה.

15. הֶעֱלוּ, Hophal, a Hebraism not of frequent occurrence, Introd. 3. note 1. See עָלַל. The marginal reading, without Daghesh, seems to be required by the analogy of Aphel, though Peal receives Daghesh.

16. תּוֹכְלִי, point the Kethib תּוֹכְלִי. This and the Keri תּוֹכְלִי are both in use as Futures of תּוֹכַל, q. v.

20. רַם, Praet. pass. § 13. 2.—הֶעֱדִירוּ, 3. m. pl. Pr. Aph. from עָדָא.

25. מִנָּא וּגֹ, These are passive participles Peal, the third and fourth in a contracted form; § 12. I. 1. *d*.

27. הֶקִּילָתָא, Praet. Pass. 2. sing. m. § 13. 2.

28. פְּרִיסָה and יְהִיבָה, Praeters Passive 3. sing. f.

30. בְּשִׁרְיָא, according to the pointing, and to the marginal reading, this word is an adjective in the emph. sing. agreeing with מְלִכָּא.

Ch. VI. 1. תְּרִיין, fem. of תְּרִין, see Par. XI.

2. דִּי לְהוֹן, *who were to be, should be*, § 50. 2.

3. נֹזַק, 1 Part. Pe. § 12. I. 1. *c*.

14. דִּי דְנִיַּאל וְגֹ, as דִּי occurs so frequently, its several uses should be carefully distinguished. It occurs four times in this verse. In the first instance it is a conjunction, equivalent to the Greek *ὅτι*, and, like that particle, in the beginning of a speech, need not be translated into English; in the third it is the preposition *of*, or a sign of the Genitive case; and in the second and fourth, it is a relative pronoun, in the former case Nominative, in the latter, Objective.

15. עֲלוּהִי, the suffix is reflexive, § 49. 1. *b*.—Lit. *the king was displeasing to himself*, better in English, *was displeased with himself*.

18. הִיתְתָּה, an irregular Hophal 3. sing. fem. Pr. from אָתָא.—שָׁמַח, Pr. pass. 3. sing. fem. from שׂוּם, § 22. 1. note, and § 13. 2.

19. עֲלוּהִי, so in Latin, verbs of *taking away* are construed with a Dative of the person.

24. לְדְנִיַּאל, Accusative, § 60. 3. It is governed by לְהִנְסָקָה.

Ch. VII. 3. שְׁנִיין, 1 Part. pl. fem. from שָׁנָא.

4. מְרִיטוּ, Praet. pass. from מָרַט.

5. וּלְשִׁטְר, שִׁטְר, the Keri, is doubtless the true reading. The Targums employ סִטְר.

15. אֶתְכַרְיִחַ, § 12. II. 2.

20. מִמֶּלֶל, § 12. I. 1.—רַב מִן, comparative, as in Heb. § 64. 1. *a*.

No. III. EZRA 4 : 8—6 : 18.

Chap. IV. v. 10. וּבְכַעֲנָה, according to Gesenius, equivalent to the common expression *and so forth*. His different etymologies do not however appear entirely satisfactory.

12. מְרִרְתָּא וּבְאוֹשְׁתָּא, these forms are both feminines in the emphatic state from מְרִיר and בְּאוֹשׁ. § 41. note.

14. מִלְחָנָא, prob. lit. “*we eat our salt from the palace*,” i. e. we derive our sustenance from the royal bounty. If the sense proposed by Buxtorf and some others be admissible, הִירְכָּלָא must be taken as referring to the temple. See מִלְחָ.

18. קְרִי, Praet. pass. The composite Sheva is occasioned by the ר.

Ch. V. 1. נְבִיאָה, in this and similar forms of the same word, א, with the pointing of the text, must be considered otiant. It might be treated as a consonant, and receive the pointing נְבִיאָה, נְבִיאָא, etc. See נְבִיא in the vocabulary.

3. פְּחַח, const. st. from פָּחַח.—לְשִׁכְּלָה, Shaph. from כָּלַל No. I.

8. מְהִשָּׁם, Part. Ithpe. from שׂוּם.—מְהִעְבְּרָה, Part. Ithpe. fem. sing. of the same form with the absol. masc. Dec. III. *f*.

11. בְּנִהִי, § 26. 2. *a*.

13. לְבִיא, § 50. 2. The pointing of the Keri, (without Daghes,) is doubtless the correct one.

15. יֵא, Imp. of נִשָּׂא, § 18. 2.

Ch. VI. 5. וְיִהְיֶה, Fut. of הָיָה.

15. יִשְׂרִיא, Pass. Part. Shaph. or Praet. Passive from יָצָא.

No. IV. EZRA 7 : 12—26.

12. גְּמִיר, *perfect* (peace), according to the common Eng. version. Gesenius explains it as a term of respect applied to the person addressed, and renders it *learned*.

14. יִעֲטְהוּ, for יִעֲטְהוּ, pl. Part. from יָעַט. The frequent substitution of Pattahh for Qamets has been mentioned before.

24. נְתִינָא, strictly 2d Part. pl. from נָתַן, *consecrated* persons, hence, those devoted to the service of the sanctuary, *Nethinim*.

VOCABULARY.

א

אב, אב m. *a father*, irreg. emph. אבא, with suff. it takes the form אבוי; e. g. אבויִךְ *thy father*, אבויִהּ *his father*, אבויִהָ *her father*, אבויִנָּא *our father*, אבויִכֹּן *your (masc.) father*, אבויִכֶּן *your (fem.) father*, etc. Instead of אבִי *my father*, which occurs only Dan. 5:13, the emph. אבא is elsewhere universally employed. Plur. אבָּהֶן const. אבָּהֶּהָ, emph. אבָּהֶּהָ with suff. אבָּהֶּהִי or אבָּהֶּהִי *my fathers*, etc. with the suff. of either sing. or plur. nouns.

אב emph. אבא, איבא and אנבא m. Dec. IV. b. *fruit*.

הוֹבֵד to *perish*.—Aph. אוֹבֵד and הוֹבֵד to *destroy*; also intrans. *to perish*.

—Hoph. הוֹבֵד to *be destroyed*.

אֶבֶן and אֶבֶן c. g. Dec. III. a. *a stone*.

אָנָּן m. Dec. III. a. *a reward*.

אֶפְתָּרָא f. Dec. VIII. a. and

אֶפְתָּרָה Dec. III. a. *an epistle, a letter*.

אֶתְּנָן adv. *then*. With ב prefixed, בְּאֶתְּנָן, *idem*.

אָדָם m. pr. n. *Adam*.

אָדָם m. Dec. III. a. also

אָדָם and אִירָם Dec. II. a. also

אָדָם and אִירָם Dec. I. b. i. q. דָּם *blood*.

אֶרְמָא f. Dec. VII. a. *the ground, the earth*.

אָדָר m. Dec. I. a. *the month Adar*, part of February and March.

אָדָר m. Dec. II. a. *a threshing-floor*.

אֶרְבֵּי־זָרִין m. (found only in the plural), *chief judges, senators*.

אֶרְבֵּי־זָרָא adv. (i. q. ἄδραστα) *carefully, exactly*.

אֶרְבֵּי c. g. Dec. II. a. (i. q. Heb. זְרוּעַ with א prosthetic,) *an arm*.

אֶרְבֵּי־אֲחֵרָן adj. Dec. I. a. *other, another*.

אֶרְבֵּי־פֶן m. Dec. I. b. *doctrine, instruction*.

אֶרְבֵּי m. Dec. I. b. *an artificer, workman; a maker*.

אֶרְבֵּי־מִנֵּי and אֶרְבֵּי־מִנֵּי f. Dec. VII. c. *the making or doing any thing; the thing made or done*.

אֶרְבֵּי־מִנֵּי m. Dec. I. b. *treasure; place of deposit*.

אֶרְבֵּי m. Dec. III. d. *a way, access*.

אֶרְבֵּי־אֶרְבֵּי f. Dec. VII. a. *law*.

אֶרְבֵּי־אֶרְבֵּי and אֶרְבֵּי־אֶרְבֵּי, 2d Part. אֶרְבֵּי־אֶרְבֵּי, *to light, kindle*.

אֶרְבֵּי i. q. אֶרְבֵּי.

אֶרְבֵּי Fut. אֶרְבֵּי־אֶרְבֵּי, Imp. אֶרְבֵּי־אֶרְבֵּי and אֶרְבֵּי־אֶרְבֵּי, *to go; to depart*.

אֶרְבֵּי־אֶרְבֵּי m. *a brother*, irreg. emph. אֶרְבֵּי־אֶרְבֵּי, with suff. אֶרְבֵּי־אֶרְבֵּי or אֶרְבֵּי־אֶרְבֵּי *my brother*; אֶרְבֵּי־אֶרְבֵּי־אֶרְבֵּי *thy brother*, אֶרְבֵּי־אֶרְבֵּי־אֶרְבֵּי (אֶרְבֵּי־אֶרְבֵּי Gen. 4:8, Jer. T.) *his brother*, etc. Plur. אֶרְבֵּי־אֶרְבֵּי with suff. אֶרְבֵּי־אֶרְבֵּי *my brothers*, אֶרְבֵּי־אֶרְבֵּי־אֶרְבֵּי and אֶרְבֵּי־אֶרְבֵּי־אֶרְבֵּי *thy brothers*, אֶרְבֵּי־אֶרְבֵּי־אֶרְבֵּי *his brothers*. This form is distinguished from the sing. by Hholem while the latter has Shureq. אֶרְבֵּי־אֶרְבֵּי־אֶרְבֵּי, etc.

אֶרְבֵּי־אֶרְבֵּי to *lay hold of, take, take possession of*. Ithpe. pass.

אַחֲזִיקָא and אַחֲזִיקָא f. Dec. VII. a *taking possession, possession.*

אַחֲזִיקָא f. Dec. VII. a. (verbal from חָזַק *to announce, to explain*), *explanation.*

אַחֲזִיקָא f. Dec. VII. a. *an enigma.*

אַחֲזִיקָא f. Dec. VII. a. *possession; inheritance.*

אַחֲרֵי prep. *after.*

אַחֲרֵי Dec. VIII. c. and אַחֲרֵי Dec. I. b. *adj. other, another.*

אַחֲרֵי f. Dec. VIII. c. *that which is last; extremity, end.*

אַחֲרֵי adv. עַד אַחֲרֵי *at last.*

אַחֲשֵׁרִיָּמָא m. pl. Dec. II. (from the Persian *سَتْرَب* *a satrap*, perhaps with the prefix *آخَش* *excellence*), *principal governors.*

אַחֲדָא m. (in the sing. like Dec. I. pl. אַחֲדָא) *brier; especially the Hawthorn.*

אַיָּדָא adv. *how?* אַיָּדָא *idem.*

אַיָּלָא m. Dec. I. b. *a tree.*

אַיָּמָא f. Dec. VII. a. *terror; fear.*

אַיָּן conj. = Heb. אם *if.*

אַיָּקָר and אַיָּקָר, i. q. יָקָר, q. v.

אַיָּתָא or אַיָּתָא adv. of affirmation (= Heb. הִישׁ,) *there is, there are; there exists.* אַיָּתָא לִי *I have.* It takes the suffixes of plural nouns. Dan. 2:11, 3:14.

אַיָּדָא i. q. אַיָּדָא q. v.

אַכַּל *to eat; to consume.*

אַל adv. *not*, especially before the future tense, expressing a prohibition, etc.

אַל (Keri Ez. 5:15,) and

אַלָּה dem. pron. *these.*

אַלָּה m. Dec. I. a. *God.* Pl. excel. sometimes as in Hebrew אֱלֹהִים.

אַלֵּי interj. i. q. אַרְוֵי, *behold!*

אַלֵּי conj. *if*; interj. *oh that, utinam!* אַלֵּי פִּאֲלֵי *as if.*

אַלֵּי and אַלֵּי פִּוֵּן or אַלֵּי פִּוֵּן *unless*, comp. of אַלֵּי, לֵא, and the enclitic syllable פִּוֵּן; i. q. אַלֵּי, *if.*

אַלֵּי and אַלֵּי, or fully written אַלֵּי and אַלֵּי, dem. pron. plur. masc. *these; those.*

אַלָּה and אַלָּה m. Dec. III. a. *a thousand.*

אַמָּא f. irreg. emph. אַמָּא; with suff. אַמָּא, etc.; plur. אַמָּהֵן; with suff. אַמָּהֵהוֹן, (and with masc. form אַמִּיהוֹן,) *a mother.*

אַם conj. *if.*

אַמָּא f. irreg. (in the sing. like Dec. VIII. a. but in pause אַמָּה; in the plur. אַמָּהֵן, אַמָּהֵת, etc.) *a nurse; a maid.*

אַמָּא and אַמָּה fem. Dec. VII. a. in sing.; plur. אַמִּין Dec. IV. a. *a cubit.*

אַמָּא f. plur. אַמִּין, *a people, nation.*

אַמֵּן Aph. אַמֵּן *to believe*; with בָּ *to confide in, trust in.* Pass. part. אַמֵּן *certain, true; faithful.*

אַמַּר *to speak, say; to command.*

אַמַּר m. Dec. II. a. *a lamb.*

אַמִּתָּנִי adj. Dec. VII. b. *strong.*

אַן adv. *where? whither? מֵאֵן whence?*

אַנָּא, less frequently אַנָּה and אַנִּי, pers. pron. com. gen. I.—Pl. אַנָּהנָּא *we.*

אַנָּן pers. pron. 3d pl. m. *they; them.*

אַנָּס and אַנָּס adj. and sub. Dec. I. a. *violent; a violent person; a robber.*

אַנָּס *to constrain, compel; to oppress the mind, occasion anxiety.*

אַנָּה m. Dec. III. a. i. q. אַנָּה, *face, countenance.* Dual and Plural *idem.*

אַנָּשׁ, (אָנָּשׁ, and by Aphaeresis אָנָּשׁ) m. irreg. emph. אָנָּשׁ, אָנָּשׁ Gen. 3:20, Pseudo-Jon.; plur. אָנָּשִׁין and אָנָּשִׁין; const. אָנָּשִׁי; *man.*—אָנָּשׁ בֵּר אָנָּשׁ *idem.*

אַנָּה, (in Bibl. Chal. אַנָּה, pointed like the other form which is employed in the Targums, with ה *in otio.* *The writers doubtless pronounced it, in analogy with the*

- Hebrew, אֲנָהּ,) pers. pron. com. gen. *thou*.
- אֲנָהּ, i. q. אַהוּן, *ye*.
- אָסוּ and אָסוּ f. Dec. VII. c. *a medicine, something salutary*.
- אָסוּר m. Dec. I. a. *band, fetter*.
- אָסִיר m. irreg. emph. אָסִירָא; pl. אָסִירָא; etc.; *a physician*.
- אָסְנַפֵּר m. pl. n. *Asnapper*, perhaps the same with Esarhaddon, or an officer under him. He collected the Samaritans from different nations and settled them in the land of the ten tribes. Ez. 4:10. Comp. v. 2.
- אָסְפְּרָנָא (milel) adv. *speedily*.
- אָסֵר m. Dec. I. a. *prohibition; obligation*.
- אָסְרָא f. Dec. VII. a. *chain, band*.
- אָסְרֵי-חֲהוּדָא m. pl. n. *Esarhaddon*, son of Sennacherib and king of Assyria.
- אָסְרָא m. Dec. I. b. (from the Latin *strata*,) *street, way, path*.
- אָץ (by a double commutation i. q. Heb. אֶץ,) m. Dec. I. a. *wood*.
- I. אָה conj. *also*.
- II. אָה (contr. from אָהָה) m. Dec. IV. a. *face, countenance*.—אָהֵי בָרָא *surface of the field*, i. e. simply *the field*.
- אָפְרָסִיָא m. pl. pr. n. of a people settled in Samaria and subject to the Assyrians, perhaps the *Parrhasii*.
- אָפְרָסִיָא m. pl. and
- אָפְרָסִיָא m. pl. proper names of nations, now unknown, settled in Samaria and subject to the Assyrians. Ez. 4:9.
- אָפְתָם (only Ez. 4:13,) according to Buxtorf, *treasury*. So modern critics generally. Aben Ezra explains it by הוֹצָאוֹת, *expenses*; R. Sol. Jarchi by מִסֵּ, *tribute*.
- אָצְבַּע f. Dec. II. a. (Pl. אָצְבָּע and אָצְבָּע) *finger*; with אָצְבָּע, *toe*.
- אָצְבָּעָא f. Dec. VIII. c. (Greek *στολή*,) pl. אָצְבָּעָא, *robe, garment*.
- אַרְבַּע f. אַרְבַּעָא m. num. adj. Dec. II. a. *four*.
- אַרְבָּעָא adj. Dec. I. b. *purple*. Heb. אַרְבָּעָא, Syriac אַרְבַּעָא, Arabic اَرْبَعَان.
- אַרְבָּעָא interj. *lo! behold!*
- אַרְבָּעָא conj. *because; that*; i. q. אַרְבָּעָא.
- אַרְבָּעָא f. Dec. III. d. (pl. generally אַרְבָּעָא,) *journey; way, path*.
- אַרְבָּעָא m. irreg. emph. אַרְבָּעָא; plur. אַרְבָּעָא, emph. אַרְבָּעָא, *a lion*.
- אַרְבָּעָא conj. *because; that*.
- אַרְבָּעָא adj. Dec. I. a. *fit, suitable, proper*, verbal from אַרְבָּעָא *to be prolonged, to be long*; in Talm. *to prepare, adapt*.
- אַרְבָּעָא f. Dec. VII. a. *prolongation, continuation*.
- אַרְבָּעָא f. Dec. VII. a. *knee*.
- אַרְבָּעָא and אַרְבָּעָא f. Dec. VII. a. *poison*.
- אַרְבָּעָא c. g. Dec. III. a. *the earth*, i. q. Heb. אַרְבָּעָא, Gr. *Introduct. 4. note 2*.
- אַרְבָּעָא adv. *below*; with בְּתַתָּא, *inferior*, Dan. 2:39. Hence
- אַרְבָּעָא f. Dec. VII. b. *what is lowest, bottom*.
- אַרְבָּעָא c. g. Dec. III. a. (i. q. אַרְבָּעָא,) *earth*. In the biblical Chaldee only Jer. 10:11, but frequent in the Targums.
- אַשָּׁא m. Dec. IV. b. and
- אַשָּׁא f. Dec. VII. a. *fire*.
- אַשָּׁא m. Dec. IV. c. *foundation*.
- אַשָּׁא m. Dec. I. a. and
- אַשָּׁא m. Dec. II. a. *astrologer*. Hebrew and Syriac *idem*.
- אַשָּׁרָא m. Dec. III. a. *a wall*.
- אַשָּׁרָא with prosthetic א, i. q. אַשָּׁרָא *to drink*.
- אַשָּׁרָא m. Dec. I. a. *rebellion*.
- אַחָא m. Dec. I. a. *a sign*.
- אַחָא pers. pron. 2d p. sing. m. *thou*.
- אַחָא Fut. אַחָא, אַחָא, etc. *to come*. Aph. אַחָא and in the bibl. Chaldee אַחָא *to cause to come, bring*.

Pass. of a peculiar form, (a kind of Hophal,) **הֵיָחִי** *to be brought*, Dan. 3:13, 6:18.

אָחָא f. (In sing. Dec. VII. a. but in pause **אָחָו**; Pl. **נָשִׁין** Dec. II. a.) *a woman; a wife.*

I. **אָחֹון** pers. pron. 2 pl. m. *ye; you.*

II. **אָחֹון** c. g. Dec. I. a. *furnace, oven.*

אָחֹר m. Dec. III. a. *a place.*—**הִי**—**אָחֹר** *where.*

ב

בְּ prep. *in; by; with.*

בְּאוֹשָׁא adj. Dec. I. a. fem. **בְּאוֹשָׁא** Dec. VII. a. *evil, wicked.*

בְּאַשׁ *to be bad.* **בְּאַשׁ עַל** *to displease.* Aph. *to do in a bad or disagreeable manner.*

בְּאַחֵר prep. i. q. **בְּאַחֵר** *after.*

בְּגִין prep. *on account of.* **בְּגִין** conj. *because.*

בְּגִלְלָהּ *idem.* **מִן** **בְּגִלְלָהּ** *because; so that.* **מִן** **בְּגִלְלָהּ** *why?*

בְּדִירָהּ *idem.* **בְּדִירָהּ** *so that; that, ut.*

בְּדַק *to inquire, investigate.*

בְּהַר Pa. *to scatter, disperse.*

בְּהִירוֹ f. Dec. VII. c. *haste, quickness.* **בְּבְהִירוֹ** *quickly.*

I. **בְּהִל** Pa. *to terrify.* Ithpa. pass.

II. **בְּהִל** Pa. *to hasten.* Ithpe. Inf.

הַהֲבִהֲלָהּ, as a noun, *haste.*

בְּהִתָּא f. Dec. VIII. a. and

בְּהִתָּא f. Dec. VII. a. *shame; modesty.*

בֵּית *to lodge, pass a night.*

בְּזוֹ *to spoil, plunder; to depopulate.*

בְּחִיר adj. Dec. I. a. *choice, excellent.*

בְּטַל *to cease.* Pa. *to cause to cease.*

בֵּי sep. prep. i. q. **בְּ** *in, etc.* See also under **בֵּית**.

בֵּין and **בֵּינֵי** prep. *between, among.* It takes the suffixes of both singular and plural nouns.

בִּינָה f. Dec. VII. a. *understanding, intelligence.*

בִּירָא f. Dec. VII. a. *palace.*

בִּישׁ adj. Dec. I. a. *bad, evil.*

בֵּית m. irreg. Emph. **בֵּיתָא**, **בֵּיתָא** (בֵּי Ex. 7:21, Pseudo-Jon.); const. **בֵּית**; plur. **בֵּיתִין** etc. like Dec. IV. *a house; the place in which any thing is contained or kept; e. g. בֵּית גְּנוּזָא *treasury*, **בֵּית סְפָרָא** *archives.**

בְּכָא *to weep.*

בֶּל m. Dec. I. a. *heart.*

בָּלָא *to wear out; met. to afflict, oppress.* Pa. *idem.*

בְּלוֹ verbal from **בָּלָא**, *excise, tax on articles consumed.*

בֵּן (In the Targums found only in the plural), see **בָּר**.

בְּנָה *to build; to rebuild, restore.* Ithpe. pass.

בְּנָן m. Dec. I. a. *building, structure*, verbal from **בְּנָה**.

בְּנִים *to be angry.*

בְּסוּרָא f. Dec. VII. a. *message, annunciation.*

בְּעָה *to seek; to ask, request.*

בְּעוֹ f. Dec. VII. c. *request, petition.*

בְּבָעוּ is taken as an adv. or interj.

I entreat, quaeso; often followed by מִן; as בְּבָעוּ מִנָּךְ, I beseech thee.

בְּעִיר m. Dec. I. a. *a brute; cattle; beasts of burden.*

בְּעַל or **בַּעַל** m. Dec. III. a. *lord, master; husband.*

בְּעַר and Pa. **בַּעַר** *to burn; to consume.*

בְּקָעָה f. Dec. VII. a. *valley.*

בְּקַר Pa. *to seek, search.* Ithpa. *idem.*

בָּר or **בֵּר** m. *a son*, irreg. emph. **בָּרָא**, with suff. **בָּרָהּ**, **בָּרִיהּ**; plur. **בְּרִין** (from **בֵּן**), emph. **בְּרִיא**, (with prosthetic **א**, **אֲבָרָא**,) const. **בְּרִי**; with suff. **בְּרִיָּהּ** or **בְּרִיָּהּ**, **בְּרִיָּהּ**. In various combinations it has the force of the Heb. **בֵּן** q. v. in Lex. Heb.

בָּר, **בָּרָא** *without*, (*foras*, = Heb. **חוּץ**); **בָּר מִן** prep. *besides, except*; as a subst. *that which is without, the field.*

בְּרָא *to create.* Ithpe. pass.

בָּרַךְ to kneel. Pa. בָּרַךְ to bless, praise.
 בָּרַךְ and בָּרָךְ f. Dec. III. b. knee.
 בְּרָכָא and בְּרָכָא f. Dec. VII. a. blessing, benediction.
 בְּרַם adv. certainly; indeed; also, moreover; conj. yet, but.
 בֶּשֶׁר m. Dec. III. b. flesh.
 בַּת m. Dec. IV. a. bath, a liquid measure, equal to seven and a half gallons.
 בַּת f. a daughter, irreg. Emph. בְּרַחָא (comp. Syr. ܒܪܚܐ), const. בְּרַחַת, with suff. בְּרַחָה; pl. בְּנִין, (from בְּנָא;) const. בְּנִיָּה; emph. בְּנִיָּה.
 בְּתוּלִין pl. m. Dec. I. a. virginity.
 בְּתַר prep. after. With suff. it takes a plur. form; as בְּתַרִּי.

ג

עַל m. Dec. IV. a. back; surface. על גַּב and על גַּבֵּי upon.
 גַּב and גַּבֵּי, (with suff. גַּבֵּי) prep. with; subject to, penes.
 גַּב m. Dec. IV. c. pit, den; pit for water, cistern.
 גְּבוּרָא f. Dec. VII. a. courage; strength; power.
 גִּבּוֹר m. Dec. III. a. (Pl. גְּבֻרִין and גְּבֻרִין as if from גִּבּוֹר.) a man; a male.
 גְּדֻבְרִין (with the flat pronunciation), i. q. גְּזֻבְרִין.
 גָּדַר to cut off; to cut down a tree.
 גָּדִי c. g. Dec. III. a. Pl. גְּדֻרִין and גְּדֻרִין, a kid.
 גֵּו or גֵּוִי m. irreg. const. גֵּו; with suff. גֵּוִיָּה, גֵּוִיָּה, midst. בְּגֵוִי among; in. גֵּוִי idem.
 גִּוְהָ f. Dec. VII. a. pride.
 גִּוְהָ and Aph. גִּוְהָ to go forth; to burst or break forth.
 גִּוְמָרָא (not found in abs. sing.) m. Dec. II. a. a coal.
 גְּזֻבְרִין m. Dec. I. b. treasurer. Pl. גְּזֻבְרִין and גְּזֻבְרִין.

גְּזֻזִים m. Dec. I. a. threatener; avenger.
 גָּזַר to cut off; to decree. Ithpe. to be cut off, detached.
 גִּזְרִין m. Dec. II. a. astrologer, diviner, lit. Part. from גָּזַר, one who utters a decree. Comp. also גִּזְרָא, fate.
 גִּזְרָא f. Dec. VII. a. decree; thing decreed; in Rab. fate, destiny.
 גָּחַק to laugh; to deride.
 גֵּיא or גֵּי m. irreg. (pl. גֵּיאֵי) a valley.
 גֵּיאֵי or גֵּיאֵי, (compounded of גֵּי a valley, and גֵּיאֵי prop. n.) the valley of Hinnom, where children were passed through the fire to Moloch; hence, met., hell, the place of future and eternal punishment.
 גִּיּוֹר m. Dec. I. a. a stranger, a foreigner.
 גִּיר m. Dec. I. a. chalk, lime; plastering of a wall.
 גָּלָא, גָּלָה and גָּלִי to emigrate, go into captivity; to reveal, make manifest. Praet. Pass. גָּלִי and גָּלִי Dan. 2: 19, 30. Aph. גָּלִי to carry captive.
 גָּלְגָּל m. Dec. II. a. wheel.
 גָּלְגָּל f. Dec. VII. c. captivity.
 גָּלְגָּל m. found only in the phrase אֶבֶן גָּלְגָּל, prob. lapis devolutionis, a stone which cannot be carried, but must be rolled, on account of its great size. LXX, choice stones.
 גְּמִירָא adj. Dec. I. a. perfect.
 גֵּן m. Dec. IV. a. and
 גֵּנָא f. irreg. (emph. גֵּנָתָא and גֵּנָתָא, frequently in Targ. Pseudo-Jon. גֵּנָתָא or גֵּנָתָא, const. גֵּנָת; pl. גֵּנָת); a garden.
 גִּנְזָא m. Dec. III. b. treasure.
 גִּנְזָא m. Dec. IV. a. wing.
 גִּנְזָא c. g. Dec. III. a. a vine; a vineyard.
 גִּרְגַּ and Pa. גִּרְגַּ to excite, stir up.
 גִּרְרִי Pa. to rouse, excite. Ithpe. and Ithpa. pass. and refl.
 גִּרְמָא m. Dec. III. a. bone.

גַּשְׁם m. Dec. III. b. and c. *body*.
גַּת f. pr. n. of a principal city among
the Philistines, *Gath*.

ד

דְּ rel. pron. = Heb. אֲשֶׁר, *who*, etc.;
conj. *that*, *so that*; *because*, etc.;
sign of the Possessive or Genitive
case.

דָּא f. demonstr. pron. *this*; *that*.

דָּב m. Dec. IV. c. *a bear*.

דָּבָא m. Dec. I. b. *enmity*. בְּעַל דָּבָא
an enemy.

דָּבָבָא f. Dec. VII. c. *enmity*.

דָּבַח (comp. Gram. Intr. 4. note 2.) *to*
offer sacrifices.

דָּבַח m. Dec. III. b. *sacrifice*.

דָּבַק *to adhere, cleave to*.

דָּבַר and Pa. דָּבַר *to lead, conduct*;
to govern; *to take, receive*.

עַל דָּבָרָא f. Dec. VII. a. *cause*. עַל דָּבָרָא
so that.

דָּבָרָא and דָּבָרָא f. Dec. VII. a. *a bee*.

דָּהָב m. Dec. III. a. *gold*.

דָּהַךְ *to deride*.

דְּחֹבֶשׁ m. Dec. II. a. and דְּחֹבֶשׁ Dec. III.
b. *honey*.

דָּוִד m. pr. n. *David*.

דְּחֹבְכָן m. Dec. I. b. *memory*; *a me-*
memorial.

דָּוִן and דָּוִן *to judge*; *to adjudge*; *to*
contend.

דְּחֹק *to be broken in pieces*.

דְּחֹר *to dwell*.

דְּחֹרָא *Dura*, a plain in Babylonia,
Dan. 3 : 1.

דְּחֹשׁ *to tread under foot, trample upon*;
to crush.

דְּחֹהָא f. Dec. VIII. a. found only Dan.
6 : 19, according to Buxtorf and
the Hebrew interpreters generally,
an instrument of music, from דָּחָה
to strike. Gesenius renders it *a*

concubine, comparing the Ar. سَا
subgit feminam, and the old ver-
sions *food*, conjecturally.

דְּחֹל *to fear*. It refers both to *rever-*
ence toward God, and to *dread*, as
of an enemy, etc. Pa. דְּחֹל *to ter-*
rify.

דְּחֹלָא f. Dec. VIII. a. *fear*; *terror*.

דְּחֹק *to press, urge*.

דְּי = דְּ which see; also as a disjunc-
tive, *but*; it is sometimes redun-
dant like the Greek οὐτι in the be-
ginning of an address, as Dan.
2 : 25.

דְּיָא and דְּיָא signs of the Genitive
case, contracted from דְּיָא and דְּיָא.

דְּיָא, i. q. דְּיָא, q. v.

דְּיָא m. Dec. I. a. *judgment*; *justice*,
righteousness; *judicial trial*; *the*
reckoning or account, given by men
of their actions in the day of judg-
ment, Gen. 3 : 18, Pseudo-Jon.;
punishment.

דְּיָא m. Dec. I. a. *a judge*.

דְּיָאָא m. pl. *Dinaites*, one of the na-
tions which settled Samaria. Ez.
4 : 9.

דְּיָא m. Dec. I. *an inhabitant*; *a so-*
journer, stranger.

דְּיָאָא m. Dec. III. c. *treading under*
foot.

דְּיָאָא m. דְּיָאָא f. and דְּיָאָא c. g. demon.
pron. *this*.

דְּיָאָא (Heb. דָּבַר, Intr. 4. note 2.) *to*
remember.

דְּיָאָא m. Dec. III. b. *a ram*.

דְּיָאָאָא f. Dec. VII. a. and

דְּיָאָאָא m. Dec. I. b. *record, memorial,*
history.

דְּיָאָאָא or דְּיָאָאָא m. Dec. I. a. (Lat.
delator,) *calumniator*; *accuser*.

דְּיָאָאָא adv. *that not, lest*. comp. דְּיָאָאָא.

דְּיָאָאָא *to burn*, intrans.

דְּיָאָא m. Dec. II. a. *blood*.

דְּיָאָאָא *to resemble*. Pa. id.; *to think*.

דְּיָאָאָא *to sleep*.

דְּיָאָאָא dem. pron. m. *this*; *that*.

דְּיָאָאָא and דְּיָאָאָא dem. pr. c. g. *this*; *that*.

דְּיָאָאָא m. pr. n. *Daniel*.

דְּיָאָאָא *to go out, be extinguished*.

אֶדְקַק *to be broken in pieces*. Aph. אֶדְקַק and in the biblical Chaldee הֶדַק *to break in pieces*.

הָר m. Dec. I. a. *age, generation*.

הָרְדָר m. Dec. I. b. *a thistle*.

הָרְדִישׁ m. pr. n. *Darius*.

הָרַע i. q. Heb. זְרוּעַ, m. Dec. III. a. and הָרַע Dec. I. a. *an arm*.

הָת f. Dec. I. *law; decree; purpose; religion*, Dan. 6 : 6.

הָתָא m. Dec. III. b. *young tender herb*.

הָתָבַר m. pl. הָתָבְרִין; *jurisconsultus, a person skilled in law, judge, a Persian word*.

ה

הַ interrogative prefix, as in Hebrew. הָא and הֵא interj. *behold!*

הָתָבְרִין m. pl. *minister of state, a Persian word*.

הָדְרוּט (Gr. ἰδιώτης,) m. Dec. I. a. *a low person, plebeian*.—As an adj. *low, vulgar*.

הָדַם Pa. *to tear in pieces; to divide*.

הָדַם m. Dec. I. a. *piece, fragment*.

הָהֵן i. q. הֵן; adv. *then*.

הָהַר Pa. הִיָר *to honor*.

הָהוּא, הָהֵה and הָהִי, *to be*. Fut. הָהוּא, apoc. הָהִי, הָהֵה, אָהִי, etc. Fut. with לְ prefixed drops its preformative י, and is employed in an optative or subjunctive sense; e. g. לְהָהוּן, *that they might be*, Dan. 6 : 2, 3. See Gram. § 23, note, and § 50. 2.

הוּא pron. pers. and demonst. m. *he; this; that*.

הוּהָ fut. הָהָה *to go*.

הוּהָ pron. pers. and demonst. f. *she; it; this; that*.

הוּהִין dem. pron. i. q. הֵן; adv. *then*.

הוּהִיָּה adv. and conj. *as; as if*. הוּהִיָּה and הוּהִיָּה *id.*

הוּהִיָּבַל m. Dec. II. a. *temple; palace*.

הוּהִיָּמִין, see אָמִין.

הוּהִיָּלַךְ *to walk*. Paël and Ithpaal, *id.*

הוּהִיָּלַךְ m. Dec. I. a. *toll* paid by passengers, verbal from הוּהִיָּלַךְ.

הוּהִיָּלַכְא and הוּהִיָּלַכְא adv. *hither*.

הוּהִיָּמוּ and הוּהִיָּמוּן m. pl. pers. pron. 3d pers. *they*.

הוּהִיָּמִיָּה or הוּהִיָּמִיָּה m. Dec. I. a. *chain* for the neck or arm. Syr. *idem*.

הוּהִיָּן adv. i. q. אָן *where?*

הוּהִיָּן conj. and adv. *if*; sign of a question (= הֵה) *an, num; הוּהִיָּן הוּהִיָּן whether or*.

הוּהִיָּפַךְ *to turn*. Ithpe. refl.

הוּהִיָּהַר m. Dec. I. a. *thought, musing, cogitation*.

הוּהִיָּתְנַדְבוּחַ, see נָדַב.

ו

וְ conj. *and; but; &c.* as in Hebrew. But *Vav conversive* does not appear in Chaldee.

ז

זָבַן *to buy; to gain; Pa. זָבַן to sell; Ithpa. אֶזְבְּנָן to be sold; to be bought*.

זָהִיר adj. Dec. I. a. *prudent, cautious*. Lit. *enlightened*, 2d part. Peal from זָהַר *to shine*.

זָוַן *to feed, to nourish*. Ittaph. pass.

זָוַע *to tremble, be afraid*.

זָוִיר Aph. הוּהִיָּוִיר *to be proud, to act proudly*.

זָוִיר m. Dec. I. a. *splendor, brightness*. זָוִירֵיהִי Dan. 5 : 6, 9, lit. *his splendors*, i. e. the bright and cheerful appearance of his countenance.

זָכָה *to be clean, pure; to be just, innocent*.

זָכָה f. Dec. VII. c. and זָכָה Dec. VIII. c. *purity; justice; righteousness*.

זָכָהי, זָכָהי adj. Dec. VI. *pure, innocent*.

זָרְעָא f. Dec. VII. a. *sweat*.

זָמַן m. Dec. III. b. *time, period of time*.

זָמַן Pa. *to appoint, prepare.* Ithpa. *הִזְמִינּוּ to concert, agree together.*
 Aph. *הִזְמִינּוּ idem, Dan. 2:9, Kethib.*
 זָמַר m. Dec. I. a. *music.*
 זָמַר m. Dec. I. a. *singer, musician.*
 זָן m. Dec. II. a. *species, sort.*
 זָעִיר adj. Dec. I. a. and adv. *little, a little.*
 זָעַק *to cry out.*
 זָקוּק m. Dec. I. a. *a spark.*
 זָקָה *to elevate; to suspend, as a mal-efactor on a gallows or cross.*
 זָרָה m. Dec. III. a. *a girdle; a girded apron.*
 זָרַע m. Dec. III. a. and
 זָרְעִי f. Dec. VII. b. *seed; posterity; family; plur. families.*

ח

חָבוּלָה f. Dec. VII. a. *injury, hurt.*
 חָבִיב and חָבִיבָה adj. Dec. I. *beloved.*
 חָבַל Pa. *to injure; to destroy, waste, overthrow.* Ithpa. *to be destroyed.*
 חָבַל m. pr. n. *Abel.*
 חָבַל m. Dec. I. a. and
 חָבַל m. Dec. III. a. *hurt, injury.*
 חָבֵר and חָבֵרָה m. Dec. III. a. *a companion.*
 חָבַר *to associate, unite; to put together, compose.* Ithpa. *to associate themselves, join together.*
 חָבֵרָה f. Dec. VII. a. fem. of חָבֵר, *female companion.*
 חָד, in pause חָדָה, fem. חָדָה, num. adj. *one; first; before numerals, time, times; e. g. חָדָה שֶׁבַע עַלְּ, seven times more than, lit. seven times above, Dan. 3:19.*
 I. חָדָה adv. *once.* פְּחָדָה *together.* לְחָדָה *very much, exceedingly.*
 II. חָדָה *to rejoice, be joyful.* Aph. *to cause to rejoice, to please, gratify.*
 חָדָה f. Dec. VII. a. *joy, gladness.*
 חָדָה m. plur. Dec. II. b. *breast.*
 חָדָה adj. Dec. III. a. (i. q. Heb. חָדָשׁ) *new.*

חָדָה and חָדָה *to tell, declare; to make manifest.* Aph. *idem.*
 חָדָה m. Dec. I. a. and
 חָדָה f. Dec. VII. a. *guilt, crime; debt.*
 חָדָה *to speak in enigmas; to propose (a riddle).*
 חָדָה f. Dec. VII. a. and
 חָדָה f. Dec. VII. b. *a riddle, an enigma.*
 חָדָה f. pr. n. *Eve.*
 חָדָה *to sew.* Aph. *to repair; e. g. a wall, Ez. 4:12.*
 חָדָה m. Dec. III. d. *a staff, a rod.*
 חָדָה and חָדָה m. irreg. Pl. חָדָה; *a serpent.*
 חָדָה and חָדָה adj. Dec. I. a. *profane; common.*
 חָדָה m. emph. (found only in this form and with suff. חָדָה); *sweetness.*
 חָדָה adj. Dec. I. a. *white.*
 חָדָה m. Dec. I. b. and
 חָדָה m. Dec. II. a. *act of thinking; reckoning; account.*
 חָדָה *to see.*
 חָדָה m. Dec. III. c. *vision; aspect, appearance.*
 חָדָה f. Dec. VII. c. and חָדָה Dec. VIII. c. (with suff. חָדָה Dan. 4:8,) *idem.*
 חָדָה m. (pl. חָדָה, const. חָדָה, with suff. חָדָה, חָדָה, *a sin.*
 חָדָה *to err, to sin.*
 חָדָה f. Dec. IX. *a sin-offering.*
 חָדָה m. Dec. I. a. *violence; plunder, rapine.*
 חָדָה *to sew, Pa. idem.*
 חָדָה adj. Dec. IV. a. *living.*
 חָדָה and חָדָה *to live.* Aph. part. מְחָדָה *preserving alive.*
 חָדָה f. Dec. VII. a. *beast, animal.*
 חָדָה pl. m. Dec. I. a. (But חָדָה and חָדָה occur instead of the regular absolute form,) *life.*
 חָדָה m. Dec. III. d. *strength; a host.*

חכמים adj. Dec. I. a. *wise*; as a noun, *wise man, Magian*.
 חכם and Paël חכמים and חכמים *to be wise; to understand*.
 חכמא or חוכמא (pron. hhūkhmā,) f. Dec. VII. a. *wisdom*.
 חלי and חליי adj. Dec. III. *sweet*.
 חלום m. Dec. III. c. *a dream*.
 חלה *to change; to be changed; to pass through; to pass, spoken of time*.
 חלה, חלה, (in the Jerusalem dialect חלוה and חולה) prep. *instead of*.
 חלק m. Dec. I. a. *part, lot*.
 חם m. *a father-in-law, irreg. with suff. חמוה, חמוה*.
 חמא *to contemplate; to see*.
 חמא and חמא f. Dec. VIII. a. *heat; anger*.
 חמץ *to vex; to grieve*.
 חמר m. Dec. III. a. *wine*.
 חנטון m. pl. *wheat*.
 חנופה f. Dec. VII. a. *dedication, consecration*.
 חנן *to compassionate, show favor to*. Ithpa. *to pray, make supplication*.
 חסיר adj. Dec. I. a. *defective*.
 חסן and Aph. אחסן *to possess, to have in possession*.
 חסן m. Dec. III. b. *power, might*.
 חספה m. Dec. III. a. *clay; potter's work*.
 חסר *to be deficient or lacking*. Pa. *to diminish; to depress*.
 חצר m. Dec. III. a. *harvest*.
 חצה and Aph. *to urge, hasten*. Part. Aph. מהחצה *urgent, hasty*.
 חקל m. Dec. III. a. *a field*.
 חרב *to devastate*. Hoph. pass.
 חרב f. Dec. III. a. *a sword*.
 חרטמין m. pl. Dec. IV. c. *diviners, Magians, from the Persian*
 خردمند, *a wise man; or from*
 Heb. חרט, *persons skilled in hieroglyphics*.
 חרך *to singe, burn*. Ithpa. Pass.

חרץ m. Dec. III. a. *loin, thigh*.
 חרר *to burn; to be hot*.
 חשוך m. Dec. I. a. *darkness*.
 חשוך and חשיך adj. Dec. I. a. *poor, indigent*.
 חשח *to think necessary, with ל and Inf.; to be necessary*.
 I. חשל *to be thin; to make thin or small; to crush*. Pa. *idem*.
 II. חשל *to think; to reckon to the account of any one, to impute*. Pa. *to regard*. Ithpa. pass.
 חתם *to seal*.

ט

טאב *to be glad, joyful*.
 טב adj. Dec. I. a. fem. טובא Dec. VII. a. *good; beautiful*.
 טבח m. Dec. I. a. *executioner, armed attendant*.
 טוב m. Dec. I. a. *goodness, excellence; happiness*.
 טור m. Dec. I. a. *a mountain; a rock*. Heb. צור.
 טוח adj. *fasting*. Ar. طوي *to fast*.
 טיל Pa. *to go out; to walk abroad*. Palpel טליל *to cast out; to remove*.
 טין m. Dec. I. a. *clay*.
 טל m. Dec. IV. a. *dew*.
 טלי m. irreg. emph. טלקא; plur. טלון, טלון; emph. טלאי, טלאי; with suff. טלור Gen. 22 : 3, Pseudo-Jon.; *a boy, a servant*.
 טלל *to hide*. Aph. *to recline for rest under the shade*.
 טלק *to throw away*.
 טמר and Pa. טמר *to hide*. Ithpe. אטמר and איטמר, and Ithpa. אטמר *to hide one's self*.
 טצה *to err, to wander*. Aph. *to cause to err, to seduce*.
 טעם *to taste; to eat*. Pa. *to give to eat, to feed*.
 טעם and טעם m. Dec. III. a. *taste, particularly pleasant taste; wisdom, Dan. 2 : 14; command, edict;*

cause for trial, Ez. 5 : 5 ; reckon-
ing, account, Dan. 6 : 3 ; regard,
respect ; שׁוּם טַעַם עַל , to regard,
Dan. 3 : 12. בַּעַל טַעַם , chancellor,
lit. master of decrees.

I. טַפֵּר m. Dec. III. b. nail, of a hu-
man finger or toe ; claw.

II. טַפֵּר m. Dec. III. emph. טַפְפָּרָא ,
the blatta, a shell-fish of a purple
color.

טָרַד to expel, drive out.

טָרַף m. Dec. III. a. a leaf.

טַרְפָּלַיָּא m. plur. emph. proper name
of a nation settled in Samaria,
origin unknown, Ez. 4 : 9. LXX.
Ταρφαλαῖοι.

י

יָבַל Aph. הַיָּבֵל to bring.

יַבְשָׁת f. Dec. III. c. the dry land.

יָד f. a hand, irreg. Emph. יָדָא and
with א prosthetic אֶיָדָא , with suff.
יָדָךְ , יָדֶיךָ (אֶיָדוּי) Prov. 21 : 1.)
יָדָיו ; יָדָיו ; (dual יָדָיו ;) plur.
יָדָיו .

יָדָא Aph. Part. מְהוֹדָא and מוֹדָא
praying, praising.

יָדַע to know ; to understand. Aph.
הוֹדַע to show, declare, make known.

יָהַב to give ; hence to set, place.
Ithpe. pass. ; to be given up.

יְהוּד m. Dec. I. a. the Jewish people,
the Jews.

יְהוּדָה m. proper name, Judah.

יְהוּדִי m. Dec. VI. a Jew. Pl. emph.
יְהוּדִיָּא .

יּוֹם m. Dec. I. a. a day. Pl. const.
fem. יּוֹמָה and masc. יָמִי .

יּוֹנֵק m. Dec. II. a. a sucking child,
suckling.

יּוֹסֵף m. proper name, Joseph.

יְחִידִי Dec. I. or יְחִידָאִי adj. Dec. VI.
only, alone.

יָטַב Fut. יֵיטֵב to be good ; to seem
good, עַל , to any one, to be pleas-
ing.

יָי an abbreviation. See Chrestoma-
thy, p. 92.

יָכַל and יָכַל , Fut. יָכוּל (and like the
Heb. יוֹכַל Jud. 14 : 13.) to be able ;
to prevail.

יָלַד to bear, bring forth ; sometimes
to beget.

יָם m. Dec. IV. a. a sea, the sea.

יָסַף to add. Hoph. Heb. form, תוֹסַף
to be added.

יָצַט to advise, counsel. Part. a coun-
sellor. Ithpa. to consult together.

יַעֲקֹב m. proper name, Jacob.

יַפֶּת m. Dec. III. a. proper name, Ja-
pheth.

יָצָא Shaphel יָשִׁיבָא and יָשִׁיבָא to finish.
יָצַב to be certain, true. Pa. to tell
the truth.

יָצִיב adj. Dec. I. a. true, certain ; con-
firmed, valid. מִן יָצִיב certainly, of
a truth.

יָקַד to burn (neut.), be consumed.
Aph. to burn (act.), consume.

יָקַדָה f. Dec. VII. a. burning.

יָקָרִי adj. Dec. I. a. hard, difficult ;
honored, honorable, noble.

יָקָר to be or be esteemed honorable or
valuable ; i. q. Pa. to honor. Aph.
idem.

יָקָר m. Dec. I. b. honor ; splendor ;
glory. Sometimes it has א pros-
thetic.

יְרוּשָׁלַם and יְרוּשָׁלַם Jerusalem.

יָרַח m. Dec. III. a. month.

יָרֵךְ f. Dec. III. a. pl. יָרֵכָן , thigh.

יִשְׂרָאֵל m. proper name, Israel ; the
people of Israel.

יָשַׁט in Peal not used. Aph. אוֹשִׁיט
to stretch forth, reach out.

יָה , Heb. אֵת , sign of the Objective
or Accusative case.

יָהַב or יָהִיב to sit ; to reside, stay.
Aph. הוֹהִיב to place, cause to
dwell.

יָהִיר adj. Dec. I. a. abundant, great,
eminent ; adv. יָהִירָא and יָהִירָא
very, exceedingly.

יָתַר *to remain, be left.* Pa. יָתַר *to make to abound, to cause abundance.*

כ

כְּ prep. and conj.; *like; as, as though.*

כָּאֵב, כְּאֵב, כְּיָב and כָּב m. Dec. I. a. *grief, sorrow.*

כָּזָב adj. Dec. III. b. (i. q. Heb. כָּזַב,) *false.*

כְּדָן and כְּדוֹ adv. (= Heb. נָא) *now.* וְכִדְוֹן *now therefore.*

כְּדִין adv. *so, thus.* וְכִדְרִין *id.* וְכִדְרִין *now therefore.*

כֵּה adv. *now.* עַד כֵּה *hitherto.*

כָּהֵל *to be able.* Const. with לְ and Inf.

כּוֹ f. Dec. IV. a. *window.*

כּוֹבָבִין (only in. pl.) m. Dec. I. a. *thorns.*

כּוֹכָב, (sometimes written כּוֹכָב,) m. Dec. II. a. *a star.*

כֹּהֵן Pa. *to confirm, establish; to make vigorous efforts.* Ithpa. pass.; also, as Pa. *to endeavor earnestly.*

כּוֹר m. Dec. I. a. *cor, a measure for things liquid or dry, equal to the homer or to ten ephahs, supposed to contain about eight bushels.*

כִּסּוּיָהּ, see כְּסוּיָהּ.

כֶּפֶר m. Dec. II. a. *a talent.*

כֶּפֶר Kethib Ez. 7 : 22, *idem.*

כָּל, כּוֹלֵי, כָּלָא, כָּלָא, כָּל, *adj. = Heb. כָּל, all, the whole, every.*

I. כָּלֵל Shaph. שִׁבְלֵל *to complete, finish.* Ishtaph. אֲשַׁבְלֵל *pass.*

II. כָּלֵל and Aph. אֲכִלֵּל *to crown; met. to adorn.*

כִּמָּא and כִּמָּת conj. and adv. *how! quam! as; כִּמָּא דְּ like.*

כִּיֵּן, כִּיֵּן adv. *rightly; thus.* כִּיֵּן *then; therefore; thus.*

כְּנָנִין m. pl. with fem. form, Dec. VII. a. *colleagues.* LXX. σύνδουλοι.

כְּנֹר and כְּנָר m. Dec. I. *a harp.* Gr. κινύρα, Lat. cinyra.

כְּנָמָא adv. i. q. כֵּן *thus.*

כְּנָעַן m. proper name, *Canaan.*

כְּנָשׁ *to collect, act.* Ithpe. *to assemble, to meet.*

כְּסָדִי m. Dec. VI. i. q. כְּסָדִי *a Chaldean.*

כָּסָא, כְּסָה and כְּסִי *to lie hid, to be concealed.* Pa. *to hide, conceal;* i. q. Peal.

כְּסוּתָא m. Dec. I. a. *a feeling of shame; ignominy.*

כְּסָה m. Dec. III. a. *silver.*

כְּעַן adv. *now.* עַד כְּעַן *until now.*

כַּף c. g. Dec. IV. a. *a hollow; the palm of the hand; the sole of the foot.*

כַּפֵּן *to hunger.* Aph. *to cause or suffer another to be hungry.*

כַּפֵּר Pa. *to wash; to purify ceremonially; to atone, make expiation.*

כַּפֵּת *to bind.* Pa. *idem.*

כַּפָּא *to be grieved.* Ithpe. and Ithpa. *idem.*

כַּרְבָּלָא f. Dec. VIII. a. *mantle, cloak.*

כְּרוּב m. Dec. I. a. *a cherub.*

כְּרוּז m. Dec. I. a. *herald.*

כְּרוּ *to proclaim, make proclamation.* Aph. *idem.*

כַּרְמָא m. Dec. III. a. *a vineyard.*

כַּרְסָא m. Dec. V. a. *a throne.* Pl. כַּרְסָוִין.

כְּשָׂדִי m. Dec. VI. pl. כְּשָׂדִיָּא, *a Chaldean; as astrology flourished principally in Chaldea, an astrologer.*

כְּשָׂר *to be right; to be fit; to be agreeable, to please.*

כְּשָׂר and כְּשָׂר adj. Dec. I. a. and II. a. *right; just, upright; fit; legitimate.*

כְּתַב *to write.*

כְּתָב m. Dec. I. a. *writing; prescription, limitation,* Ez. 7 : 22.

כְּתָל and כְּתָל m. Dec. III. e. *a wall.*

ל

לְ prep. as in Hebrew, *to; for; of;* לְ בֵּין *between—and.*

לֹא adv. *not; nothing*, Dan. 4:32.
הֲלֹא and הֲלֹא nonne? also, *ecce!*
lo! Gram. § 68. 3.

לֹאָה and לִירֵאוּ, see לָצֵא and לִירֵאוּ.

לֵב or לִבָּב m. *the heart*, irreg. Emph.
לָבֵא; with suff. לְבִי, לְבָהּ, לְבֵנָא,
etc.; plur. emph. לְבָבָא; with suff.
לְבִירְהוּן.

לְבוּשׁ m. Dec. I. a. *clothing; a garment*.

לְבָבִין f. plur. *plants; flowers*.

לְבַשׁ to clothe one's self. Aph. to
clothe.

לְהֵן conj. *therefore*, with prosthetic א,
אֶלְהֵן; comp. of לֹא and הֵן, *except*
(comp. Lat. *nisi*;) *but, sed*.

לְוַט to curse.

לְוִי m. Dec. VI. a *Levite*. Plur. לְוִיָּא.

לְוִיָּהּ m. a sea-monster, *leviathan*.

לְוַח prep. *to; toward; with*.

לְוִל and לְוִלָּא m. irreg. emph. לְוִלָּא;
plur. לְוִלָּוֹן; *night*.

לִית a contraction for לֹא אִית, *there*
is not; there are not.

לְחֹוד adv. and prep. *alone; only;*
also. It is strictly a noun, *loneli-*
ness; hence with בְּ, בְּלְחֹודוֹהִי, *in*
his loneliness, i. e. *he alone*.

לְחֵם m. Dec. III. a. *bread*.

לְחֵם m. *a feast*, Dan. 5:1.

לְחֵנָה f. Dec. VII. a. *a concubine*.

לְמָא and לְמָה (as a noun, *nothing*),
adv. *not; lest*. הֲלֵמָא *that not;*
lest.

לְעָא or לְעָחָא to labor, *toil; to be fa-*
tigued with labor.

לְרֵאוּ or לִירֵאוּ f. Dec. VII. c. *labor; fa-*
tigue.

לְעַלָּם adv. *forever*.

לְשׁוֹן m. Dec. I. b. *tongue*.

מ

מ and before gutturals מַ, prefix, i. q.
the sep. prep. מִן.

מָא, מָה or מָה־ (with Daghesth forte

euphonic in the first letter of the
next word,) interrog. pron. *what?*
It is sometimes used adverbially,
how? also in exclamations *how!*
quàm! מְמָא *as; how!* לְמָא and
מָא לְמָא *whither? why?* מָא דִּי *that*
which.

מָאָה fem. num. *a hundred*. Dual
מָאָהִין.

מָאָהִין m. dual, *scales, balance*.

מָאָמֵר, more common orthography,
מִרְמֵר, q. v.

מָאָן and מָן m. Dec. I. a. *a vessel; an*
instrument; a garment, (=Heb.
כְּלִי.)

מְבִתְהֵן adj. Dec. I. b. *shameful;*
ashamed.

מְבוּעַ m. Dec. I. a. *a fountain*.

מְגִלָּה f. Dec. VII. a. *roll, book*.

מְגִיר Pa. *to throw down, destroy*.

מְדִבָּה m. Dec. II. a. *an altar*.

מְדָה f. Dec. VII. a. *tax, tribute*. By
a resolution of Daghesth forte into
Nun, it is sometimes written מְנָדָה,
Ez. 4:13.

מְדוּרָא m. Dec. I. a. *residence*.

מְדִי m. pr. n. Dec. VI. *Media; a*
Mede.

מְדִינָה f. Dec. VII. a. *province; land,*
country.

מְדִנָּה or מְדִנָּח m. Dec. II. a. *the east,*
(lit. *the rising*, viz. of the sun.)

מְדַעַם (found only in this form) indef.
pron. *any thing*.

מְדָרָא m. Dec. I. a. *dwelling, residence,*
i. q. מְדוּרָא.

מְדָה see מָא.

מְדוּרָהּ f. pr. n. *Moriah*, a hill in Jeru-
salem.

מְדוּתָא m. Dec. I. a. *death; a deadly*
pestilence.

מְדוּתָא or מְדוּתָא *to die*.

מְזוּן, emph. מְזוּנָא *food; sustenance*.

מְחָא and מְחָהּ *to strike; to wound*.
Pa. מְחָא *idem; also to restrain*.

Ithpe. *to be fastened or nailed*.
Ez. 6:11.

מִחֲלָקָא f. Dec. VIII. a. *course* or *class* of the priests or Levites.

מָטָא and מָטָה *to come, arrive; to reach; with עַל, to come upon, befall; happen to a person.*

מִטּוּל prep. *on account of; because, since.*

מִיכָל m. Dec. II. a. *food.*

מִימַר or מֵאמַר m. Dec. II. a. *word, speech; command.* With suff. it sometimes signifies *self*, like the Heb. נָפֵשׁ. So also מִימְרָא רַבִּי *the Lord, Jehovah.*

מִין pl. m. irreg., emph. מֵיָא, const. מִי and sometimes מִימִי, *water, waters.*

מִישַׁר m. Dec. II. a verbal from יִשָּׁר, *a plain, a valley.*

מִכָּה *to depress, humble; to crush.* Pa. *idem.*

מִלָּא *to fill.* Ithpe. pass.

מִלְאַךָּ m. Dec. I. b. *an angel.*

מִלָּה f. Dec. VII. a. Pl. מִלִּין, *word, speech; thing.*

מִלַּח m. Dec. III. b. *salt.*

מִלַּח denom. from the preceding, in the Targums, *to salt, to season with salt*, in bibl. Chaldee only Ez. 4:14, prob. *to eat salt, to derive support.* According to the Hebrew commentators *to devastate, destroy*, derived from the fact that salt land is generally waste, barren; or from the custom of sowing the site of a devastated city with salt.

מִלְכָּה or מִלְכָּךְ m. Dec. III. a. *a king.*

מִלְכָּה m. Dec. III. b. *advice, counsel.*

מִלְכָּה f. Dec. VII. a. *a queen.*

מִלְכּוּתָא f. Dec. VII. c. *a kingdom; dominion, reign.*

מִלַּל Pa. *to speak.*

מִן and מִןִּי interrog. pron. *who? what? whoever.*

מִן prep. *from; of, out of; some of*, (comp. the French *du*); *because of; rather than, in preference to;*

after an adjective, *than.*—מִן frequently takes after it the characteristic prefix of the Gen. or Dat. case, which is then pleonastic; as מִדְּבִיתָא, Gen. 49:10, i. q. מִבֵּיתָא; מִן לְקַדְמִין, Gen. 3:24, Jer. Targ. i. q. מִן קִדְמִין.—מִן הֵי־כֵּן *because, since.*—מִן־יִצִּיב *truly.*—מִן־קִשְׁטָא *idem.* With suffixes מִן takes Daghesh forte; as מִנִּי.

מִנָּא *to number, reckon.* Pa. מִנִּי, מִנִּי and מִנִּי *to constitute, appoint.*

מִנְהָה i. q. מְהָה, q. v.

מִנְהָע m. Dec. II. a. verbal from יִדַּע, (i. q. Heb. מִדַּע, the Daghesh forte being resolved into Nun. מִדַּע also occurs in the Targums, e. g. Jer. 3:15,) *knowledge, intelligence; the understanding, the mind.*

מִנְהָה i. q. מִנָּא.

מִנְחָה m. Dec. I. b. *rest; quietness, silence.*

מִנְחָה f. Dec. VII. a. *gift, offering; tribute.*

מִנְחָה m. Dec. I. b. *number.*

מִסְכְּנָה f. Dec. VIII. c. *poverty, want.*

מִצְאָא c. g. irreg. (with suff. מִצְאָה, pl. מִצְאָן or מִצְאָן,) *the belly, venter.* Pl. *idem.*

מִצְלָא m. Dec. I. b. (verbal from עָלַל *to enter*,) *setting of the sun.* Pl. *idem.*

מִפְרָשׁ m. Dec. II. a. *distinction; division.*

מִצְבָּא m. Dec. II. a. *a planting.*

מִצְוָאָה f. Dec. VII. a. *a command, injunction.*

מִצְרֵינָהּ f. Dec. VII. c. *middle, midst.*

מִצְרַיִם pr. n. *Egypt.*

מִקְדָּשׁ m. Dec. II. a. *sanctuary, holy place.*

מָר m. Dec. I. a. and

מֵרָא m. Dec. II. b. *lord.* Syr. and Arab. *idem.*

מֵרָד *to rebel, to be rebellious.*

מֵרָד adj. Dec. I. a. *rebellious.*

מֵרָדָהּ f. Dec. VII. c. *correction; instruction.*

מָרוֹם m. Dec. I. a *height, elevation*.
 מָרַט *to pluck off*.
 מִשֶּׁח m. Dec. III. b. *oil*.
 מְשִׁיחַ m. Dec. I. a. (strictly 2d Part. from מִשַּׁח *to anoint*,) *anointed; Messiah*.
 מִשְׁנָה m. Dec. III. a. and b. *skin*.
 מִשְׁכָּב m. Dec. II. a. *a bed*.
 מִשְׁכָּן m. Dec. II. a. *a dwelling; a tent*.
 מִשְׁרָא m. Dec. V. a. (strictly Inf. from שָׁרָא) *a resting*.
 מִשְׁרוּקִי f. Dec. VII. b. *a flute, musical reed*.
 מִשְׁתָּה in the biblical Chaldee, i. q.
 מִשְׁתֵּי m. Dec. II. a. *a feast; a banquet*.
 מִתְּוָה f. Dec. V. a. *desire; appetite*.
 מִחַל *to compare; to use similitudes*. Heb. מִשַּׁל.
 מִחַל m. Dec. III. a. *a parable, similitude; a sententious remark, a proverb*.
 מִתָּן m. Dec. I. b. and מִתָּן Dec. II. a. *a gift; a reward*. מִתָּן אֲגֵר *a gift of a reward*, i. e. the giving of a reward.
 מִתְּנָא f. Dec. VIII. a. (fem. of the preceding,) *a present, gift*.

נ

נָבֵא Ithpa. אֶתְנַבֵּי *to prophesy; to utter* (a prophecy).
 נְבוּאָה f. Dec. VII. a. *prophecy; prediction*.
 נְבוּזָה f. Dec. VII. a. *a present, gift; coll. gifts; plur. נְבוּזָתָן*.
 נָבִיא and נְבִיאָה m. irreg. emph. נְבִיאָה; plur. נְבִיאִין; emph. נְבִיאָא and נְבִיאָה; with suff. נְבִיאִיךָ, נְבִיאִיהֶּ; *a prophet*.
 נְבִירָשָׁא f. Dec. VIII. a. *candlestick*.
 נָגַד *to flow*.
 נָגַד prep. *over against; toward*.

נְגַדִין (found only in the plur. abs.) *streams, rivers*.
 נִגְהָ m. Dec. III. d. *brightness, light, of the morning*.
 נָגִיד, נָגִיר and נָגִיד m. Dec. I. a. *leader, chief, prince*.
 נָדַב Ithpa. אֶתְנַדֵּב *to be willing; to do willingly; to give voluntarily*. Inf. הֶתְנַדְּבוּת as a noun, *that which is given voluntarily, a free-will-offering*.
 נְדָבָה m. Dec. I. b. *row of stones; structure; wall*.
 נָדַד *to flee*.
 נָדָן m. Dec. I. a. and with הֵה paragogic, נְדָנָה, *sheath; met. body*, q. d. *sheath of the soul*.
 נִהוֹר m. Dec. I. a. *light*.
 נִהַרְרוּ f. Dec. VII. c. *illumination, wisdom*.
 נָהַם *to roar; to bellow; to groan*.
 נָהַר *to shine brightly*. Pa. נִהַר *to enlighten*. Ithpa. pass.
 נָהַר m. Dec. III. a. *a stream*.
 נָדַד *to flee*.
 נִיחַ *to rest; Aphel אֶנִיחַ to cause to rest, to give rest*.
 נָוֵל f. Dec. VII. c. and
 נָוֵלִי f. Dec. VII. b. *a dunghill*.
 נוּן m. Dec. I. a. *a fish*.
 נוּר m. Dec. I. a. *fire*.
 נָזַק *to suffer injury*. Aph. אֶנְזֵק or הֶנְזֵק *to injure*.
 נָחַשׁ m. Dec. I. a. *brass*.
 נָחַת *to descend, go down*. Aph. אֶנְחַת, Fut. נִחַת, Imp. אֶנְחַת, *to bring down, carry down; to deposit*. Hoph. הֶנְחַת *to be brought down, deposed*.
 נֹטֵר m. Dec. I. a. *an observer, one who keeps* (e. g. a law.)
 נָטַל *to lift up, elevate*.
 נָטַר *to keep, preserve; to observe, regard*.
 נִיחַיִּחַ m. Dec. I. a. *a sweet odor, hence an acceptable sacrifice*.
 נָכַס, נָכַס m. Dec. III. b. *wealth*.

power, strength, of body or mind.
Pl. riches.

נָבַח to bite.

נָמַר m. Dec. III. b. a leopard.

נָסַב to take; to receive.

נָסַח to take away, remove; to pull asunder. Ithpe. pass.

נָסַךְ and Pa. to pour out; to offer.

נָסַךְ m. Dec. III. b. libation, drink-offering.

נָסַק to ascend. Aph. הָסִיק to take up, cause to ascend. Hoph. הִסַּק pass. of Aph.

נָפַל Fut. יִפֹּל to fall; to fall down; to be thrown down; to fall out, happen.

נָפַק to go out, to depart; to come forth.

נִפְקָא f. Dec. VII. a. expense, cost.

נִפְשׁ or נִפְשׁ c. g. Dec. III. a. and נִפְשָׁא f. Dec. VII. a. life; soul; self; a living being.

נָצַב m. Dec. III. b. a planting; a plant.

נִצְבָּא f. Dec. VII. a. strength, solidity, firmness.

נִצַּח to quarrel, contend. Pa. id.

נִצַּח to conquer, surpass, prevail over, be superior to. Ithpe. Pa. and Ithpa. idem.

נִצַּל to liberate, deliver. Aph. idem.

נִקָּא and נִקֵּי adj. Dec. IV. b. pure.

נִקַּשׁ to smite, strike.

נִשָּׂא to take; to take away. Ithpa. to rise up against, with עַל.

נִשְׂחָה to forget; Ithpe. to forget; to be forgotten.

נִשְׂרִיךְ irreg. Pl. of אִתְּחָא.

נִשְׂמָא f. Dec. VII. a. breath, life.

נִשְׂרָא m. Dec. III. b. an eagle.

נִשְׂתָּוֶן m. Dec. I. a. letter, public letter. Persian.

נָחַר to give. Gram. § 18. note 2.

נָחַר to fall off, as leaves or fruit. Aph. to shake or strip off.

ס

סַבְבָּא f. Gr. σαμβύκη, sambuca, a three-cornered stringed instrument, similar to the harp.

סָבַל to erect. Poal, to be erected.

סָבַר to bear, sustain; to expect, Dan. 7:25; to consider; to suppose; with בָּ, to hope in.

סָבַר to be numerous; to be increased. Aph. to cause to increase; to multiply.

סָגַד to fall prostrate, to worship, construed with לָ.

סָגוּף m. Dec. I. a. affliction.

סָגִירָא adj. Dec. I. a. much; many.

סָגֵן m. Dec. III. b. deputy, governor.

סָגַר to shut up.

סוּמְפִנְיָא f. i. q. Greek συμφωνία, a bag-pipe.

סוּף m. Dec. I. a. an end.

סוּף to come to an end, to be fulfilled, spoken of a prediction. Aph. to put an end to any thing.

סוּר to recede; to go aside.

סוּרְהֵן m. Dec. I. b. perverseness; a crime.

סוּחַה to drive out, expel.

סוּטָר m. Dec. III. b. side; extremity.

סוּיָהָר m. Dec. II. b. the moon.

סוּףָא and סוּףָא m. Dec. I. a. i. q. סוּףָא, end, extremity.

סָבַל to understand. Ithpa. אֶסְתַּבֵּל to look at; to reflect; to consider; const. with בָּ, לְוָת, etc.

סָבַן to try, prove. Ithpa. and Aph. idem.

סָבִיל adj. Dec. II. a. foolish, unwise.

סוּבְלָתֶן or סוּבְלָתֶן adj. Dec. I. b. intelligent; prudent.

סָלַק or סָלַק to ascend, go up. Pa. to cause to ascend; to take away; to destroy.

סָלִיף adj. Dec. I. a. perverse.

סַמְמַאֵל m. pr. n. Sammaël, an evil angel, sometimes called the angel

of death, and sometimes, prince of the air.
 סָמַךְ to sustain. Ithpe. passive.
 סָנְאָ to hate.
 סְנִיזָא f. Dec. VII. a. hatred.
 סָעַד construed with לְ, to aid, assist.
 Pa. idem.
 סָעַד m. Dec. III. a. and
 סָעָדָא or סְעָדָא f. Dec. VIII. a. support; aid; strength.
 סָעַר (=Heb. פָּקַד) to visit; to inspect.
 סָפַר and סָפַר m. Dec. II. a scribe; a learned man. The emph. form is sometimes written סָפְרָא.
 סָפַר m. Dec. III. b. a book.
 סָרְבַל m. Dec. I. a. Plur. wide oriental breeches.
 סָרִיקוּ f. Dec. VII. c. vanity; vacuity.
 סָרַף m. Dec. II. b. prefect, president.
 סָתַר Pa. סָתַר to hide, to conceal; to destroy. Compare the Greek ἀφαιρίζω, which has both these senses.

ע

עָאן and עָן m. Dec. I. a. collective noun, (i. q. Heb. צֹאן); sheep, flocks.
 עָבַד to make; to do, perform; to exercise (authority, etc.); to till (the ground); Ithpe. to be made; to take place, happen. Ithpa. idem.
 עָבַד m. Dec. III. a. a servant.
 עָבִירָה f. Dec. VII. a. work, labor; business.
 עָבַר to go over; to transgress. Aph. to send over, transmit; to transgress.
 עָבַר Dec. III. b. that which is beyond. עָבַר נְהָרָא the other side of the Euphrates.
 עָד prep. and conj. to; until. With suffixes it takes a plural form. עָד-לָא while not, before, antequam.
 עָדָא or עָדָה to pass away; with בָּ to go to, come upon; to pass away, be

abolished, destroyed. Aph. to take away; to depose.
 עָהוּרִי m. Dec. I. a. conception.
 עָדָן m. pr. n. Eden, (pleasure).
 עָדָן c. g. Dec. I. b. time; a year.
 עָוָבֵר m. Dec. I. b. labor, work.
 עָוַד adverb, yet, further, moreover. Sometimes it is a mere expletive.
 עָוָרָא and עָוָרָא f. pl. עָוָוָן, iniquity, perverseness, sin.
 עָוָלִים m. Dec. I. a. a boy; a young man.
 עָוִק to be straitened, to be in difficulty. Aph. עָוִיק to molest, be hostile; to constrain.
 עָוִר only Dan. 2:35, chaff. In Syr. and Ar. idem.
 עָוִשָן m. Dec. II. a. firmness, strength.
 עָזָקָא f. Dec. VII. a. ring, seal-ring.
 עָזָרָא m. pr. n. Ezra.
 עָטָא f. Dec. VII. a. counsel, wisdom, i. q. Heb. עֲצָה.
 עָיַל, עָיָלָא, עָיָלָא and מְלָעִיָל adv. and prep. above. מִן עָיַל idem.
 עָיִן c. g. Dec. III. d. an eye; a fountain. In the latter sense the plural is עָיִנוֹן.
 עָיִן Pa. denom. to look at; to examine with care, comp. Eng. to eye.
 עָרִר m. Dec. I. a. watcher, a name of angels, or of an order of angels, Dan. 4:10, 14, 20.
 עָל prep. upon; above; concerning; besides; before; against; sometimes for אֶל, to, toward, etc.—
 עָלָה because.
 עָלָא adv. over, above, followed by מִן.
 עָלָה f. Dec. VIII. a. burnt-offering. Plur. עָלָוִן.
 עָלָה f. Dec. VII. a. occasion; pretext. עָלָוִר and עָלָוִר or עָלָוִר, forms of עָל.
 עָלִי adj. Dec. VI. upper; highest; emph. עָלָאָה the Most High.
 עָלִיוֹן m. Dec. I. a. the Most High. Plur. excel. עָלִיוֹנוֹן idem.
 עָלִי f. Dec. VII. b. an upper chamber, a lodging chamber.

יָלַל *to go in, enter; (of the sun) to set.* Aph. הָעַל and הִנְיַעַל *to bring in.* Hoph. הָעַל pass.
 עָלַם m. Dec. II. a. and
 עֵלָם m. Dec. III. a. *an age; eternity; the world.* עַד-עֵלְמָא or עַד-עֵלְמָא *for ever.*
 עֵלְמִי m. Dec. VI. Pl. עֵלְמִיָּא, *an Elamite.*
 עֵלַע m. Dec. III. b. i. q. Heb. צֵלַע, *a rib.*
 עַם c. g. *a people, irreg. sing. like* Dec. IV. a. plur. עַמְמִין, *emph. עַמְמִיָּא.*
 עִם prep. *with; in.* Before suff. the ם takes Daghest forte; as עִמִּי.
 עֲמִיק and עֲמִיקָא adj. Dec. I. a. *deep, unsearchable.*
 עָמַל m. Dec. I. a. and עֲמַל Dec. III. a. *labor, toil.*
 עֲמַר m. Dec. III. a. i. q. Heb. צֶמֶר, *wool.*
 עָנָה *to answer; to speak in conversation, to begin to speak.*
 עָנָן m. Dec. I. a. *a cloud.*
 עֲנָה m. Dec. III. a. *a bough, branch.*
 עֲנֹשׁ m. Dec. I. a. *mulct, fine.*
 עֲנֹתָ m. Dec. III. b. *time.*
 עָסַב see עֲשָׁב.
 עֲסַק m. Dec. II. a. or עֲסַקָא Dec. III. b. *affair; business.*
 עֲפָרָה m. Dec. III. with suff. עֲפָרִיהָ, *branches, foliage.*
 עֲפָרָה m. Dec. III. a. *dust.*
 עֲצִיב part. adj. Dec. I. a. *troubled, sad.*
 עֲקָב m. Dec. III. a. and b. *the heel,* Heb. עֲקָב; *an end; a reward,* Heb. עֲקָב.
 עֲקָבָה *to be crooked; to be perverse. Pa. to make crooked; to pervert.*
 עֲקַר *to root out, pluck up.* Ithpe. pass.
 עֲקָרָה m. Dec. I. b. *stock, root.*
 עֲרָה m. Dec. I. a. *enemy.*
 עֲרַב and Pa. עֲרַב *to mix.* Ithpa. pass.
 עֲרַד m. Dec. I. b. *wild ass, onager.*
 עֲרֹהָה f. Dec. VII. a. *nakedness; hence dishonor.*

עֲרֹהָה, Ithpa. אֲהֲעֲרֹהָה *to be stripped, rendered naked.*
 עֲרֹהָהָא adj. Dec. VI. *naked.* The forms עֲרֹהָהָא, עֲרֹהָהָא, and עֲרֹהָהָא are less frequent.
 עֲרֹהָהָא or עֲרֹהָהָא adj. Dec. I. *cunning.*
 עֲרֹהָהָא and עֲרֹהָהָא Dec. I. a. and עֲרֹהָהָא Dec. VI. adj. *uncircumcised.*
 עֲשָׁב, עֲשָׁבָה or עֲסַבָּה m. Dec. III. b. *an herb; coll. herbs.*
 עֲשָׂרָה f. עֲשָׂרָה m. num. adj. *ten.* Plur. עֲשָׂרִים *twenty.*
 עֲשִׂיתָ and עֲשִׂיתָ *to think, purpose.*
 עֲשִׂיתָ m. Dec. IV. b. i. q. עֲשִׂיתָ, *time.*
 עֲשִׂיתָ adj. Dec. I. a. *prepared, ready; about to, futurus.* Prefixed to the Inf. it forms a kind of Future tense.
 עֲשִׂיתָ adj. Dec. I. a. *ancient, old.*
 עֲשִׂיתָ *to be rich. Pa. to enrich.*

פ

פָּגַר, פָּגַרָה m. Dec. III. b. *a corpse.*
 פָּגַרָהָא m. Dec. I. b. verbal from פָּלַח, *service.*
 פִּיָּה m. Dec. IV. c. *the mouth.*
 פָּקֻדָּה m. Dec. I. b. *a command, precept.*
 פָּקֻדָּה m. irreg. const. פָּתַח, pl. פָּתַחוּ, *governor of a province.*
 פָּתַח m. Dec. III. a. (פָּתַח Dan. 2:41.) *a potter.*
 פָּתַח m. Dec. III. a. *an under-garment, perhaps breeches.* Kethib Dan. 3:21. פָּתַח, *idem.*
 פִּירִי (פִּירִי Gen. 3:24, Jer. T.) c. g. *fruit, irreg. Plur. פִּירוֹת, פִּירוֹת, with suff. פִּירוֹתָא Prov. 8:19.*
 פָּלַג *to divide.*
 פָּלַגָּה m. Dec. III. a. *half.*
 פָּלַגָּהָא f. Dec. VII. a. *division or class of the priests.*
 פָּלַחָה m. Dec. I. b. *linen; a piece of linen.*
 פָּלַחָה *to serve; to worship; to cultivate (the ground); to observe or*

keep (a law.) Compare in Latin *colo*, which has all these significations.

פִּלְהֵן m. Dec. I. b. *service, worship* of God.

פִּלְשְׁתִּי m. Dec. VI. a *Philistine*.

פִּנּוֹק and Pa. פִּנֵּק *to afford delight*. Ithpa. *to enjoy; to feast upon*.

פֶּס m. Dec. IV. a. and b. *a part; in relation to the hand, the palm*.

פֶּסֶנְיִתֵּר and פֶּסֶנְיִתֵּר m. Dec. I. a. ψαλτήρ, *the psaltery, a stringed instrument*.

Hengstenberg considers it a kettle-shaped instrument; see his *Authenticity of Daniel*, article *Greek words*.

פָּצַע and Pa. פִּיצֵי *to deliver; to make free*.

פָּקַד Pa. *to command*.

פְּקוּדֵי m. Dec. I. a. *statute, commandment*.

פֶּרֶזֶל m. Dec. II. (Gr. § 32, note 3.) *iron*.

פָּרַח *to flourish; to blossom*.

פָּרַס *to divide*.

פָּרַס pr. n. *Persia; the Persians*.

פָּרְסִי m. Dec. VI. emph. פֶּרְסִיָּה Kethib. Dan. 6:29, *a Persian*.

פָּרַע *to render* (good or evil to any one); *to reward*. Ithpe. *idem*; *to take vengeance*.

פָּרַע *to redeem, liberate; hence* Dan. 4:24, *to expiate, or perhaps rather to dismiss*.

פָּרַשׁ *to divide; to distinguish*. Pa. Part. pass. מְפָרֵשׁ Ez. 4:18, *distinctly*.

פֶּרֶשְׁתָּן m. Dec. III. a. *copy*.

פָּשַׁט *to extend, reach out*.

פָּשַׁר *to interpret, explain*. Pa. *idem*.

פָּשַׁר m. Dec. III. b. *interpretation, explanation*.

פֶּתֶבֶג m. Dec. I. b. *delicacies, rich food*.

פֶּתֶגֶם m. Dec. I. a. *word; edict; letter; thing, matter, like the Heb. דְּבָר*.

פָּתַח *to enlarge, extend*.

פָּתַח *to open*. Ithpeel and Ithpaal, pass.

פָּתִי m. Dec. I. a. *breadth, width*.

צ

צָבָא *to be willing; to acquiesce*.

צָבָאוֹת (Hebrew) *armies, retained in Chaldee after צָבָא and צָבָא*.

צָבָו f. Dec. VIII. c. *desire; affair*.

צָבַע *to wet, moisten*. Ithpa. אֶצְבַּע pass.

צָד m. Dec. IV. b. *side*.—מֵצָד *on the part of*.—לְצָד *against*.

צָדָא only Dan. 3:14. הֲצָדָא *is it your purpose? or was it your design?*

צָדִיק adj. or sub. masc. Dec. I. a. *righteous; a righteous man*.

צָדִיקָא f. Dec. VII. a. *justice, righteousness; alms-giving*.

צָוָאר m. Dec. II. a. (א in otio,) *the neck*.

צָלַי, צָלַי Pa. *to pray, supplicate, invoke*.

צָלַח *to prosper*. Aph. הֲצָלַח *to make prosperous, promote* (a person); *to execute prosperously*; also intrans. *to prosper, be successful; to be promoted*.

צָלָם and צָלָם m. Dec. III. a. *an image, idol; form, appearance*.

צָמַח *to sprout, germinate*. Aph. *to cause to sprout, to bring forth*.

צָעַר m. Dec. III. a. *grief*.

צָפִיר m. Dec. I. a. *a he-goat*.

צָפִיר c. g. Dec. II. a. *a bird; a sparrow*.

צָרִיךְ or צָרִיךְ adj. Dec. I. a. *needy, construed with לְ, in need of*.

ק

קָבַל and Pa. *to receive, accept; like* שָׁמַע, *to listen to, comply with*. Ithpa. pass.

קָבַל and קָבַל prep. *before; over against, opposite; because of*. With suff. קָבַלְהָ, קָבַלְהָ, etc.—לְקָבַל *idem*.—כִּלְקָבַל *because of; conj. because; therefore; as*.

קָדִישׁ adj. Dec. I. a. *holy; as a noun, saint; holy being, applied to angels*.

קָדָם m. Dec. III. a. *that which is be-*

- fore; former time, beginning; the east.*—מִלְקַדְמִיָּן (see מִן) *formerly; in front; toward the east, on the east side.*
- קָדָם and קֶדֶם prep. *before*, in relation to place, *coram*; in relation to time, *ante*. It takes suffixes like plural nouns; e. g. קֶדְמִי, קֶדְמוֹהִי, קֶדְמוֹהֵי. —קָדָם עַד *antequam*.—מִן קָדָם often i. q. מִן; sometimes i. q. קָדָם simply.
- קִדְמָה f. Dec. VII. a. *origin, antiquity.* מִן קִדְמָה prep. *before*.
- קִדְמוֹ f. Dec. VII. c. *antiquity; meeting, coming together, occursus.*
- קִדְמִי adj. Dec. VI. *first.*
- קִדְשׁ Pa. *to sanctify, consecrate, set apart.*
- קִדְשׁ m. Dec. II. a. *holiness, sacredness.*
- קוּם Fut. יָקוּם *to rise up, to stand.* Pa. קָם *to establish; to confirm by an oath; to swear; to sustain.* Aph. יָקִים and הָקִים, Fut. יָקִים and יִהְיִים, Part. מְהַקִּים, *to set up*, e. g. a statue, an image; *to appoint*, e. g. a governor. Hoph. הָקִים, הִקִּים, or with the form of Aphel, הִקִּים Dan. 7:4, *to stand.*
- קִוְרָן m. Dec. I. b. *offering, oblation; sacrifice, victim.*
- קָטַל *to kill.* Pa. *idem*, in reference to the destruction of many. So in Syriac. Ithpe. and Ithpa. pass.
- קָטַר m. Dec. III. b. *knot; joint, difficult problem.*
- קָיִץ (i. q. Heb. קַיִץ) m. Dec. III. d. *summer.*
- קָוָה m. Dec. I. a. *a covenant; an edict, decree.*
- קָוָה adj. Dec. I. a. *established, firm.*
- קַיִן m. pr. n. *Cain.*
- קִיְהָרִים Kethib Dan. 3:5, 7, etc., i. q. Gr. *κίθαρ*, a harp. The pointing is that of קִיְהָרִים, q. v.
- קָל m. Dec. I. a. *voice.* Pl. קָלִין *thunders; קָלִין voices.*
- קָלִיל adj. Dec. I. a. *light; quick,* adv. *a little.*
- קָמֹר and קָמֹר m. Dec. I. a. *a girdle, a belt.*
- קָן m. Dec. IV. b. *a nest, a hive.*
- קָנָה *to buy, purchase.*
- קָנָן m. Dec. I. b. *acquisition; possession, substance.*
- קָצַף *to be angry, to be in a rage.*
- קָצַף m. Dec. III. *anger, wrath.*
- קָצַץ *to cut off, amputate; to kill.* Ithpe. pass.
- קָצַת f. Dec. I. b. *a part; an end.*
- קָרָא *to call; to read.*
- קָרַב, קָרַב and Pa. קָרַב *to approach; to touch*, construed with בָּ, לָּ, etc. *to bring, to offer.* Ithpe. *to cleave to.* Aph. *to bring near; to offer.*
- קָרַב m. Dec. I. a. *war, contest.*
- קָרִי a city, irreg. Emph. קָרְיָא, קָרְיָא, קָרְיָא; plur. קָרְיָוּן, קָרְיָוּן and קָרְיָוּן, emph. קָרְיָוּתָא.
- קָרֶן and קָרֶן f. Dec. III. a. *a horn.* Plur. קָרְנִין, קָרְנִין and, with Dual form, קָרְנִין.
- קָרַץ m. Dec. III. a. *a piece, fragment.*
- קָשׁוּט m. irreg. emph. קָשׁוּטָא *truth.* —בְּקָשׁוּטָא *indeed; interrog. indeed?*—מִן קָשׁוּט *truly, certainly.*
- קָשַׁת emph. קָשַׁתָּא Dec. III. a. *a bow; the rain-bow.*
- קָתְרוּס (Keri for קִיְהָרִים, Dan. 3:5, etc. The analogy of the Greek *κίθαρ* would lead us to point the latter קִיְהָרִים. The Targums have קָתְרוּס which appears to be the less ancient form.) m. Dec. I. a. *a harp.*

ר

רֵאשׁ and רֵישׁ m. Dec. I. a. *head; sum amount.* Plur. רֵישִׁין, רֵישִׁין, and once רֵאשִׁין Ez. 5:10, *chiefs, principal men.*

רַב m. Dec. IV. a. plur. רַבְרַבִּין Dec. II. a. *a prince; as an adj. great;*

- plur. *proud, arrogant* (speeches, or actions.)
- רָבָה *to be great or numerous.* Pa. רָבִי and Aph. אֲרָבִי *to exalt, set in an eminent station; to increase; to bring forth abundantly.* Ithpe. and Ithpa. *to be exalted, to be elevated.*
- רָבוּ f. Dec. VIII. c. *greatness.*
- רָבֹו and רְבוּא num. adj. *ten thousand, a myriad.* Plur. רְבֹוֹן and רְבָבֹון.
- רָבוֹן m. Dec. I. a. *lord, master.*
- רְבִיעִי num. adj. Dec. VI. fem. רְבִיעָא *fourth.*
- רְבִיבָן m. Dec. I. a. *a nobleman, prince.*
- רָגַג *to desire, long for.* Pa. *idem.*
- רָגַז *to be moved, excited; to be angry.* Aph. *to excite to anger.*
- רָגַז m. Dec. III. b. *anger.*
- רָגַל and רָגַל c. g. Dec. III. a. *a foot.* Dual and plural רָגְלִין.
- רָגַשׁ *to be tumultuous.* Ithpe. and Ithpa. *idem; to rage; to roar.* Aph. *to rage; to collect together in a rage or with tumult.*
- רָו m. Dec. I. a. *aspect, appearance.*
- רוּגַז m. Dec. III. e. *anger.*
- רוּחַ c. g. Dec. I. a. *wind; spirit.*
- רוּם *to be high; to be exalted.* Palp. רוּמִים *to exalt, praise.* Aph. *to lift up.* Ithpal. *to lift up one's self.*
- רוּם m. Dec. I. a. *height.*
- רוּז m. Dec. I. a. *a secret.*
- רוּחִיק adj. Dec. I. a. *distant, remote.*
- רוּחַם and Paël רוּחַם, *to pity, compassionate; to love.*
- רוּחָמוּ f. Dec. VIII. c. *love; affection, friendship.*
- רוּחְמִין (found only in the plural) m. Dec. III. a. *mercy, compassion.*
- רוּחַץ *to trust in.* Ithpe. construed with עַל, *idem.*
- רוּשׁ adj. Dec. I. a. *sent away; deserted.*
- רוּחַ m. Dec. I. a. *scent, smell.*
- רוּשׁ, see ראשׁ.
- רוּם adj. Dec. I. a. *high.*
- רוּמָא and רוּמָה *to throw, cast; to set,*
- place; to impose (a tax).* Ithpe. *to be cast.*
- רוּמַז *to wink significantly; to beckon.*
- רוּמִי adj. Dec. V. b. and Dec. VI. *deceitful.*
- רוּן and Pa. *to sing for joy; to speak joyfully.*
- רוּעִי f. Dec. VIII. c. and
- רוּעָא f. Dec. VIII. a. *pleasure, will; benevolence; delight.*
- רוּעִיֹן m. Dec. I. a. *a thought.*
- רוּעֵן adj. only Dan. 4 : 1, [4 : 4] *flourishing.*
- רוּעַ and Pa. רוּעַ *to break in pieces.*
- רוּפַס *to trample upon, tread in pieces.*
- רוּשִׁי f. Dec. VIII. c. *permission; liberty; power.*
- רוּשִׁיעַ adj. Dec. I. a. *wicked.*
- רוּשַׁם *to note, write down; to write.*
- רוּשַׁע m. Dec. III. b. and רוּשַׁעִי f. Dec. VII. c. *wickedness.*
- רוּתִיחָא f. Dec. VII. a. verbal from רוּתַח, *trembling.*

ש

- שָׁב m. Dec. I. a. *an elder, a man of grey hairs.*
- שָׁבַב, i. q. סָבַב, q. v.
- שָׁבָא, i. q. סָבָא, *to be or become great.*
- שָׁבִיא adj. Dec. I. a. *great; much, many; adv. very, exceedingly.*
- שָׁבַם *to set, place; to appoint; to issue (a decree); שָׁבַם טַיִם to show respect; שָׁבַם שֵׁם to give a name, to name.*
- שָׁבַר m. Dec. III. b. i. q. סָבַר, *side.* Only Dan. 7 : 5, Keri.
- שָׁבַל Aph. אֲשָׁבַל *to understand; to be wise.* Ithpa. const. with בָּ, *to consider.*
- שָׁבַלְתָּנָה f. Dec. VII. c. *intelligence, understanding.*
- שָׁנָא i. q. סָנָא *to hate.* (In Chaldee it is generally written with ס.) Part. שָׁנֵא *an enemy.*
- שָׁעַר m. Dec. III. a. *hair.*
- שָׁפָה f. Dec. VIII. a. (Pl. סָפֹון Dec. VIII. c.) *a lip.*

ש

שאל, שאל or שיל to ask, seek, request, with ב of the thing asked, or with two accusatives; to inquire, with ל of the person.

שאל f. Dec. VII. a. request; affair, concern, matter.

שאר Ithpe. אשהאר and Ithpa. אשהאר to be left, to remain.

שאר m. Dec. I. b. the rest, remainder.

I. שב m. Dec. IV. a. the sabbath.

II. שב (contracted from שב) num. adj. seven.

שאר m. Dec. I. a. glory, honor.

שב Pa. to praise; to sing praises, simply to sing.

שבט m. Dec. III. b. a tribe.

שבר m. Dec. I. a. a flame.

שביל m. Dec. I. a. way, path.

שביעי ord. adj. Dec. VI. seventh.

שבט num. adj. seven. See Par. XI. in the Gram.

שבק to forsake; simply to leave. Ithpe. pass.

שבש Pa. to terrify. Ithpa. pass.

שגה to err. Aph. to entice to sin.

שגל f. pl. שגל and שגל, wife of a king; hence queen, Ps. 45:10.

שגל Pa. to persuade; to entice.

שגל Ithpa. to exert one's self.

שגל Paël, to set, place. Ithpa. to be made, to become.

שגל m. Dec. I. b. authority, dominion.

שגל i. q. שגל.

שגל m. Dec. II. a. beauty. Plur. id.

שגל m. Dec. I. a. a wall.

שגל m. Dec. I. a. a friend; a companion.

שגל m. pl. inhabitants of Susa, the winter residence of the Persian kings.

שגל and שגל to free, deliver. See Gram. § 14. 2. note.

שגל adj. Dec. I. a. corrupt, wicked; as a noun wickedness, crime.

שגל to discover; to attain, acquire. Aph. idem. Ithpe. to be found.

שגל to dwell, rest. Pa. שגל to cause to dwell. Hence

שגל f. Dec. VII. a. dwelling, presence; the divine presence and glory as it appeared in the tabernacle.

שגל to be secure, safe.

שגל f. Dec. VII. a. and

שגל f. Dec. VII. c. something amiss, an error, fault; a failure.

שגל f. Dec. VII. a. rest, tranquillity.

שגל to send away; to put off; to stretch out (the hand). Pa. and Aph. idem. Ithpe. to be deprived.

I. שגל and שגל to rule, to have power, construed with ב or על. Aph. to cause to rule, to give dominion.

II. שגל const. with ב, to fall upon, attack.

שגל m. Dec. I. a. ruler, governor.

שגל m. Dec. I. b. might, power; dominion.

שגל adj. Dec. I. a. powerful, having power, const. with ב over any thing; const. with ל and an Inf. permitted, lawful; as a noun, a powerful man, ruler, officer.

שגל to complete. Aph. to finish, bring to an end; to restore, give back.

שגל m. Dec. I. a. peace, prosperity.

שגל m. pr. n. Solomon.

שגל f. irreg. plur. שגל, שגל, שגל and שגל; a chain.

שגל m. irreg. emph. שגל; with suff. שגל, שגל; plur. שגל, const. שגל, etc. a name.

שגל m. pr. n. Shem.

שגל Aph. to destroy.

שגל names, pl. of שגל q. v.

שגל Plur. emph. heaven, the heavens. The sing. and the absol. plur. are wanting; const. שגל.

שגל Ithpolel אשהואם to be astonished, amazed.

שגל (see Gr. § 31. note 2.) adj. fat, rich.

שָׁמַע *to hear; to obey.* Ithpe. *to be heard; to show one's self obedient, to be obedient or submissive.*

שָׁמְרוֹן i. q. Heb. שָׁמְרוֹן, *Samaria.*

שָׁמֶשׁ c. g. Dec. III. b. *the sun.*

שָׁמַשׁ *to serve; to minister, as a priest, etc.*

שָׁמְשׁוֹן m. pr. n. *Samson.*

שֵׁן c. g. Dec. IV. b. *a tooth.* The dual form שְׁנַיִם is used for the plural. So in Hebrew שְׁנַיִם.

שָׁנָא Fut. Tseri, *to be changed, altered; to be different.* Pa. *to change; to violate, transgress; pass. Part. diverse, different.* Ithpa. *to change; intrans. to be altered.* Aph. i. q. Paël.

I. שָׁנָא f. Dec. VIII. a. *sleep.*

II. שָׁנָא and שְׁנָה f. irreg. const. שְׁנָה; emph. שָׁנָא; plur. שְׁנַיִן; *a year; collectively in the singular, years.*

שְׁנַיִן adj. Dec. I. a. fem. שְׁנַיִנָּה Dec. VII. a. *sharp.*

שֵׁן m. Dec. I. b. *edge; point.*

שָׁעָה f. irreg. emph. שַׁעְהָא and שְׁעָהָא; plur. שְׁעָרִים; *an hour; a moment, any short period of time.*

שָׁעָה Ithpa. אֶשְׁתַּעֵר *to narrate, tell; to enumerate; to speak.*

שֹׁפֵט m. Dec. II. a. *a judge.*

שְׁפִירָה or שְׁפִירָה f. Dec. VII. c. *bruising, trampling under foot; perhaps Gen. 3:15, Pseudo-Jon. and Jer. Targ. safety, deliverance; or remedy.*

שָׁפַל Aph. *to bring down, humble; to oppress, subdue.*

שָׁפַל adj. Dec. III. *low.*

שָׁפַר *to be fair; to be agreeable.*

שֵׁק adj. Dec. I. a. *leg.*

שֶׁפֶרַח m. Dec. I. a. *dawn of the morning.*

I. שָׁרָא, שָׁרָא and שָׁרָה, *to dwell; to stop, rest.* Aph. *to cause to dwell or remain.*

II. שָׁרָא and שָׁרָה *to loosen; Part. שָׁרִיף loose, at liberty; to solve, ex-*

plain. Pa. *idem; also to begin.* Ithpa. *to be loosed, spoken of the joints, to become powerless.*

שֹׁרֵשׁ m. Dec. III. e. *a root.*

שָׁרְשׁוֹ f. Dec. VII. c. and

שָׁרְשֵׁי f. Dec. VII. b. *eradication; met. banishment.*

שֵׁשׁ and שֵׁשׁ num. adj. Dec. IV. b. *six.* Pl. שְׁשִׁים *sixty.*

שָׁתָה and שָׁתָה *to drink.* Construed with בָּ denoting the vessel out of which any one drinks.

שָׁתַם *to found, establish, confirm.* Aphel *idem.*

שָׁתַק *to be silent, keep silence.*

ת

תְּאוֹבָא, defectively written; see תְּאוֹבָא.

תְּאִינָא f. Dec. VII. a. (Pl. תְּאִינַיִן c. g. Dec. I.) *a fig-tree; a fig.*

תְּחִירָה part. adj. Dec. I. a. *fragile, weak, easy to be broken.*

תָּבַר *to break, to break in pieces.* Pa. *idem.* Ithpe. and Ithpa. pass.

תְּגִירָה m. Dec. III. b. and

תְּגִירָה f. Dec. VII. a. *contention, strife.*

תְּדִירָה fem. Dec. VII. a. *revolving in a circle; hence, continuance.— בְּתִדְרָא constantly, continually.*

תָּוַב *to return; to turn away, to avert.* Aph. *to return (act.), to restore.*

תְּוַה *to be astonished; to be terrified, to tremble for fear.*

תְּוַלָּה f. Dec. VIII. a. *a generation; a nation, tribe.*

תְּוַסְקָפָא f. emph. תְּוַסְקָפָא, *cause, occasion.*

תְּוַקָּה m. Dec. II. a. *strength, might.*

תָּוַר, i. q. Heb. תָּוַר, m. Dec. I. a. *an ox.*

תְּוַשְׁבָּחָא f. Dec. VIII. a. *praise; a song of praise; any song.*

תְּוַחַח prep. *under.* It takes the suffixes of plural nouns.

תְּוַחַח *idem.*

- הַיִּאֲוָבָא f. Dec. VII. a. *desire, appetite*.
 הָכֵן Aph. אֶהְיֶה to *prepare*.
 הַלֵּג m. Dec. III. a. i. q. Heb. שֶׁלֵּג, *snow*.
 הַלִּיל adj. Dec. I. a. *elevated; fortified*.
 הַלְתָּ f. (masc. הַלְתָּה, const. m. הַלְתָּת, (הַלְתָּי), num. adj. *three*. Plur. הַלְתָּיִן, *thirty*.
 הַלְוִיָּהּ adj. Dec. VI. *third*. Once written הַלְוִיָּהּ Dan. 5:7.
 הֵּן (i. q. Heb. שָׁם), הֵּמָּה, and הֵּמָּן adv. *there; thither*. מֵהֵּם, *thence*.
 הַמְּוֵדָה m. Dec. III. b. *a wonder, a miracle*.
 הַמְּרִיבָהּ f. Dec. VII. c. *perfection; integrity*.
 הַמְּנַת or הַמְּנַתָּהּ f. pr. n. of a city of the Philistines, *Timnath*.
 הַנָּא plur. הַנְּיָן i. q. הַנְּיָנָא, etc. q. v.
 הַנְּנָן num. adj. Dec. I. b. *second*.
 הַנְּנִנְוֵהּ adv. *a second time, again*.
 הַפְּתָרָא m. pl. Dan. 3:2, 3, prob. *judges or lawyers, jurisconsulti*.
 (Ar. ^عأفتي to *give counsel, to pass sentence; hence mufti*.)
- הַקֹּוֹה m. Dec. I. a. *strength; vehemence*.
 הַקִּיּוֹן adj. Dec. I. a. *right; fit, convenient; firm*.
 הַקִּיּוּהָּ adj. Dec. I. a. *strong, mighty*.
 הַקֵּל (i. q. Heb. שָׁקַל) to *weigh*. Pass Praet. *to be weighed*.
 הַקֵּן Pa. to *adapt, arrange; to prepare; to establish*. Aph. *idem*. Hoph. *to be reestablished, restored*.
 הַקֵּן adj. Dec. II. a. i. q. הַקֵּיּוֹן.
 הַקָּוָה to *grow, as a tree; to become strong, powerful*. Pa. to *confirm, establish*.
 הַקָּוָה and הַקָּוָהּ m. Dec. I. a. *power, authority*.
 הַרְגָּם to *explain, interpret*. Part. pass. מְהַרְגֵּם *interpreted*.
 הַרְיָן num. adj. *two; both*. See Gram. Par. XI. and § 42. 1. a. note.
 הַרְיָעֵסֶר num. adj. *twelve*.
 הַרְהָּ and Pa. הַרְהָּ to *expel, drive out*.
 הַרְעָּ and Pa. הַרְעָּ to *break asunder; to destroy*.
 הַרְעָּ m. Dec. III. a. and b. *door; — הַרְעָּ מִלְּכָא the king's palace*.
 הַרְעָּ m. Dec. I. a. *porter, watchman at a gate*.

APPENDIX.

A. THE RABBINIC DIALECT.

§ 1. This dialect is so called from the principal writers who have employed it, viz. the Jewish Rabbins. Their most important writings have generally had respect, either to the Hebrew language, the Scriptures of the Old Testament, or to the traditions which constitute the *Oral Law*, and which the Jews regard as of equal authority with the Scriptures. These writings have been composed in various ages, chiefly since the eleventh century of the Christian era. Among the most valuable of them are the commentaries of Solomon Jarchi, Aben Ezra and David Kimchi, which are published, with others, in the Hebrew Rabbinic Bibles of Bomberg and Buxtorf. That of Solomon Jarchi is extant also in a Latin translation published by J. F. Breithaupt, (Gotha 1713, 3 vols. small 4to.)

For a general account of Rabbinic writers, see Bartolucci's *Bibliotheca Rabbinica*, Wolf's *Bibliotheca Hebraea*, Vols. I. and III., and the " *Vitae Celebrum Rabbiorum* " in Reland's *Analecta Rabbinica*.

§ 2. The Rabbinic resembles the ancient Hebrew more nearly than it does the Chaldee, although Chaldee forms are by no means rare. The following are the principal points, in respect to which it varies from both Hebrew and Chaldee.

1. *Form of the letters.* These may be characterized as a sort of *Hebrew running hand*. They are the following :

<i>Rabbinic.</i>	<i>Hebrew.</i>	<i>Rabbinic.</i>	<i>Hebrew.</i>
פ	א	ל	ל
נ	ו	ס	ם
ג	ג	ו	ו
ד	ד	ס	ס
ה	ה	ט	ט
ו	ו	ז	ז
ז	ז	ח	ח
ק	ק	ק	ק
ט	ט	נ	נ
י	י	ר	ר
כ	כ	ש	ש
ט	ט	ע	ע

2. *Vowels.* The Rabbinic is entirely destitute of vowel-marks, with the exception of a few books which have been pointed for the convenience of learners. (Cellarius Inst. Rab. I. 1.) What vowels are to be supplied in reading, must be determined by a knowledge of forms, and by the sense in each particular case. Where however ambiguity would otherwise exist, the letters פ, ו and י are frequently inserted; פ in such cases indicating the *a* sound (Qamets or Pattahh), ו the *o* or *u* sound (Hholem, Shureq, Qibbuts or Qamets Hhatuph), and י the *e* or *i* sound (Tseri, Seghol or Hhireq.)

3. The *construct state* of nouns often appears instead of the absolute.

4. The prefixes ׀ (Chaldee) and ׀ (Hebrew, for אָזַר) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. לִינַר (= לִינַר); *Hophal*, by the insertion of Vav after the preformative He; e. g. הוֹזַר (= הוֹזַר or הוֹזַר). Compare No. 2. above.

6. From Niphal and Hithpael a new conjugation is formed in Rabbinic, called *Nithpael*, sometimes *reflexive*, but generally *passive* in signification. It is distinguished, in the *Praeter*, by the formative prefix נָת; elsewhere, it does not differ *in form* from Hithpael.

7. Many *words* occur in Rabbinic, which are not found in Hebrew or Chaldee. They are, for the most part, theological or philosophical terms, and are not unfrequently borrowed from foreign languages, especially the Greek; e. g. סִימָן, i. q. σημεῖον.

8. *Abbreviations* abound. These are fully explained by Buxtorf, in his treatise, *De Abbreviaturis Hebraicis*. Compare also Wolf's *Bibliotheca Hebraea* Vol. IV. p. 251.

For the means of obtaining a complete acquaintance with the Rabbinic, the reader is referred to

Reland's *Analecta Rabbinica*, particularly the first two works in that collection, viz. Genebrard's *Isagoge Rabbinica* and Cellarius' *Institutio Rabbinismi*.

Danzius' *Rabbinismus Eucleatus*.

Opitius' *Chaldaismus*.

Otho's *Institutiones Linguarum Orientalium*.

Tychsen's *Elementa Dialecti Rabbinicae*.

Buxtorf's *Lexicon Chaldaico-Talmudico-Rabbinicum*.

§ 3. The commentary of R. David Kimchi on Joel 3: 1, 2, (Eng. Ver.

2:28, 29), may serve as a specimen of this dialect. The words of the prophet are

וְהָיָה אַחֲרֵי־כֵן אֲשַׁפּוּךָ אַחֲרֵי־יָמֶיךָ עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּיָמֶיךָ וּבְנִחְיֶיךָ זְקֻנֶיךָ
תְּלִמּוֹת בְּחִלְמוֹן בְּחִוְרֵיךָ תִּזְיָנוֹת יִרְאוּ : וְגַם עַל־הַעֲבָדִים וְעַל־הַשְּׂפָחוֹת בְּיָמֶיךָ
תִּחְמָה אֲשַׁפּוּךָ אַחֲרֵי־יָמֶיךָ :

COMMENTARY.

והיה אחרי כן . כמו והיה באחרית הימים [ישעיה ב'] . ואמר אחרי כן לפי שאמר וידעתם כי בקרב ישראל אני . אמר עתה תדעו ולא ידיעה שלמה כי עוד תשובו ותקטאו לפני אבל אחרי זאת הידיעה יבא זמן שתדעו אותי ידיעה שלמה ולא תקטאו עוד והוא לימות המשיח שנאמר כי מלאה הארץ דעה את יהוה [ישעיה יא'] : אשפוך רוחי על כל בשר . פירוש בישראל כמו שאמר במקום אחר כל בשר ואינו לכל בעלי חיים אלא האדם לבדו . ואומר ויברך כל בשר [תלמי קמ"ה] . יבא כל בשר [ישעיה כו'] . כן פרע הכה כל בשר על ישראל הראויים להיות רוח הקודש עליהם . ואמר כל ר'ל הגדולים והקטנים . כמו שאמר כי כולם ידעו אותי למקטנס ועד גדולם [ירמי ל"א] . ורוחי היא רוח דעה והשכל כמו שאמר [ישעיה י"א] ונקה עליו רוח ה' ואק"כ פי' רוח קבמה ובינה רוח עזה וגבורה רוח דעת ויראת יהוה . ומפני שזדכך שכלם יגבר במקלתם כח הדבור עד שיתנבאו . כי לא אמר כי כולם יתנבאו אלא ונבאו בניכם ובנותיכם . ובשפיכות הרוח אמר על כל בשר אבל בנבואה לא אמר כל אלא ונבאו בניכם ובנותיכם . ואמר וקניכם בקוריתם לא כולם והוא על דרך שכתב הקכס הגדול הרב רבי משה בן מיימון ו"ל כי לא תבוא לאדם הנבואה ואפי' עם תלמודות אלא אם כך קדם לו טבע נעת היצירה . והבנים והבנות יתנבאו בנערותם כמו שמואל הנביא והנבואה תהיה להם במראה הקלוס כמו שאמר קלומות קזיכות . וכן היתה נבואת רוב הנביאים . כמו שאמר [במדבר י"ב] אם יהיה נביאכם ה' במראה אליו אתודע בקלוס אדבר בו . וכן יהיו בהם מעלות זה למעלה מזה כמו שהיו בנביאים שעברו עד שאולי יהיה בהם כמשה רבינו ע"ה והנה זכר ג' מעלות אשר בשכות האדם ימי הנערות וימי הבקרות וימי הזקנות : וגם על העזדים . כמו שאמר [ישעי' ס"א] ועמדו זרים ורעו לאנכם ובני נכר אכריכם וכורמיכם וגם אותם לפי שיעמדו בארץ ישראל ויעמדו את ישראל תהיה להם רוח דעה והשכל . ועניין שפיכות הרוח ר"ל שתהיה בהם רוח לרוב כענין השפיכה . כן אמר ושפכתי על בית דוד ועל יושב ירושלים רוח קן ותקנונים .

Translation of the Commentary.

וְהָיָה אַחֲרֵי־כֵן אֲשַׁפּוּךָ אַחֲרֵי־יָמֶיךָ , as if he had said (Isa. 2:2.) And it shall come to pass *in the last days*. He employs the expression אַחֲרֵי־כֵן ; *after this*, because he had said, "And ye shall know that I am in the midst of Israel." His meaning was,² Ye shall know *now*, but not with a perfect knowledge; for, as yet, ye continue to sin³ before me. But *after this knowledge*, the time will come when ye shall know me with a perfect knowledge, and shall no longer sin, viz. in the days of the Messiah, when it is written⁴ that the earth shall be full of the knowledge of the Lord. (Isa. 11:9.)

“I will pour out my Spirit upon all flesh.” The meaning is, *upon Israel*; as it is written⁵ in other places, *all flesh*, when the expression does not relate to all beings that possess life, but to man alone. So it is written,⁵ “Let all flesh bless, etc.” (Ps. 145 : 21,) and, “All flesh shall come, etc.” (Isa. 66 : 23.) So, in a restricted sense, here, “all flesh” relates to Israelites fit to receive the Holy Spirit.

“All,” that is,⁶ *great and small*; as it is written,⁶ “For they shall all know me, from the least of them, unto the greatest of them,” (Jer. 31 : 34.)

“My Spirit,” that is, the spirit of knowledge and wisdom; as it is written,⁵ (Isa. 11 : 2,) “The Spirit of the Lord⁷ shall rest upon him,” and the prophet goes on to explain,⁸ “the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.”

After their understanding shall have been purified, the power of speech in some of them shall be increased until they shall prophesy. For he says, not, “They shall all prophesy,” but, “Your sons and your daughters shall prophesy.” In respect to the *effusion of the Spirit*, he says, “upon all flesh;” but in regard to *prophecy*, he says, not *all*, but, “And *your sons and your daughters* shall prophesy.” So he says, “your old men and your young men,” not *all* of them. And this accords with the manner in which that wise and great man, R. Moses Ben-Maimon, of blessed memory,⁹ wrote. “The gift of prophecy (he says) is not conferred upon a man, even¹⁰ with instruction, unless nature prepared it for him at the time of his birth.”

The sons and the daughters shall prophesy in their youth, like Samuel the prophet. And the prophetic revelations shall be given to them in seeing dreams; as he says, “dreams, visions.” And such was the prophesying of most of the prophets; as it is written,⁵ (Num. 12 : 6,) “If there be a prophet among you, I, the Lord, will make myself known to him in a vision, and will speak unto him in a dream.” So also there shall be degrees among them, one more exalted than another, as there were among the prophets who have passed; until perhaps there will be among them one equal to Moses our master, (peace be upon him.)¹¹ And observe, he mentions three degrees which [correspond] to the ages of man, childhood, youth, and old age.

“Also upon the servants;” as it is written,⁵ (Isa. 61 : 5,) “And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers.” And even upon them, because they dwell in the land of Israel and serve Israel, shall be the spirit of knowledge and understanding.

The expression *pouring out* of the Spirit, is equivalent to saying, "The Spirit shall be upon them *abundantly*," [so as to be] like a literal pouring out. Thus it is written,⁵ (Zech. 12 : 10), "And I will *pour* upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

NOTES.

¹ Verse 27. ² Lit. *he said*. אָמַר is used with very great latitude. See below, note 4. ³ Lit. *ye return and sin*. ⁴ אֲנִי אָמַר, lit. concerning which it is said. אֲנִי is instead of אָמַר. ⁵ Compare the preceding note. ⁶ רַ"ל, an abbreviation for רוּחַ לִמּוּד, *that is to say*. ⁷ ה', abbreviation of הַשֵּׁם, *the name*, i. e. Jehovah. ⁸ Abbreviations. Fully written they would read וְאָמַר כֵּן פִּירַשׁ. כֵּן is a Rabbinic particle, equivalent to the Hebrew כֵּן. פִּירַשׁ is Piel (= פִּירַשׁ), comp. § 2. 5. ⁹ ו"ל, abbreviation of וְכִרְוּנוּ לְנִרְכָה. ¹⁰ וְאִפִּי, abbreviation for וְאִפִּילוּ, which is contracted of the two particles אִפִּי אִילוּ, *even if*. ¹¹ ע"ה, i. e. עַל־יְהוָה. So the Mohammedans say whenever they repeat the name of their prophet.

To the above outline, which was prepared for the first edition of this work, it gives me pleasure to add here that the student may obtain a good idea of the Rabbinical writers and their works from a volume by the Rev. Prof. Samuel H. Turner, D. D., entitled "Biographical Notices of some of the most distinguished Jewish Rabbies, and Translations of portions of their Commentaries, &c." New York, 1847; 12mo, pp. 245.

B. THE SAMARITAN DIALECT.

§ 1. The Samaritan, like the Rabbinic, holds a place between Hebrew and Chaldee. See above, Intr. 2. note 2. A brief view of it will therefore be appropriate in this Appendix.

§ 2. Its characters are those which, among all the oriental alphabets, most nearly resemble the letters found on ancient Hebrew coins; and hence we may infer were essentially the same with the Hebrew letters before the Babylonish captivity. See above, Gram. § 1. They are as follows:

Ⲁ	ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ
Ⲉ	ⲉ	Ⲋ	ⲋ	Ⲍ	ⲍ	Ⲏ	ⲏ
Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲗ	ⲗ
ⲙ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ
ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ
ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ
ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ
ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ
ⲗ	Ⲙ	ⲙ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ
ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ

The Samaritan has no peculiar forms for *final* letters, nor does it exhibit any vowel points.

§ 3. The following are the principal grammatical peculiarities of this dialect.

1. Nouns have, as in Chaldee and Syriac, an Emphatic State, but employ ⲕ instead of Ⲁ in forming its termination.

2. Masculine nouns usually form the plural, as in Hebrew, by the termination ⲕⲙ, although plurals ending in ⲕⲙ are also found. Femines form their plurals, like the Chaldee, in *an*, but written ⲕⲀ with Ⲁ as a *mater lectionis*.

3. The personal pronouns, both separate and suffixed, nearly all agree with the Hebrew; the demonstrative and relative with the Chaldee.

4. The conjugations of verbs are the same as in Chaldee, and the inflection almost the same throughout.

5. Vav conversive is not found.

6. Their punctuation is peculiar. A single dot (◌◌) is placed after

* This form of the letter *Nun*, which appears in some alphabets, seems to have been invented by the type-founders to get rid of the close resemblance between *Nun* and *Pe*. It is not sustained by MSS. or old editions. See Walton, Castell, Cellarius, &c. *passim*. The forms of *Pe* and *Nun* are confounded in the Samaritan alphabets given in several of our Hebrew grammars.

every word; two dots placed horizontally (**) are sometimes employed for a colon; and two placed perpendicularly (:) or three (::) with or without additional lines, (—:) or (—::) or (—<:) for a period.

§ 4. The first five verses of Genesis, taken from the Samaritan version of the Pentateuch, may serve as a specimen of this dialect. As it is without points I will place the pronunciation in Chaldee letters at the right.

Samaritan Text.	Pronunciation.
· 𐤀𐤏𐤂𐤆 · 𐤐𐤏𐤏𐤏𐤏𐤏 (1)	בְּקִמְאוּתָהּ טְלִמַס
· 𐤐𐤏𐤏𐤏𐤏𐤏 · 𐤏𐤏 · 𐤐𐤏𐤏𐤏	אֱלֹהֵהּ יְת שׁוּמְיָהּ
· 𐤐𐤏𐤏𐤏𐤏 (2) : 𐤐𐤏𐤏𐤏 · 𐤏𐤏𐤏	וְיֵת אֲרָעָה : וְאֲרָעָה
· 𐤏𐤏𐤏𐤏 · 𐤐𐤏𐤏𐤏 · 𐤏𐤏	הַיְת שְׁאֵמָה וְרִיקְנִי
· 𐤏𐤏 · 𐤏𐤏 · 𐤐𐤏𐤏𐤏	וְחֲשָׁבָה עַל אִפִּי
· 𐤐𐤏𐤏𐤏 · 𐤏𐤏𐤏 · 𐤐𐤏𐤏𐤏	תְּהוֹמָה וְרִיחַ אֱלֹהֵהּ
· 𐤏𐤏 · 𐤏𐤏 · 𐤐𐤏𐤏𐤏	מְנֻשְׁבָּה עַל אִפִּי
· 𐤐𐤏𐤏𐤏 · 𐤏𐤏𐤏 (3) : 𐤐𐤏𐤏	מִיָּה : וְאָמַר אֱלֹהֵהּ
: 𐤏𐤏𐤏 · 𐤐𐤏𐤏𐤏 · 𐤏𐤏𐤏	הַיְת נְהַר וְהַיְת נְהַר :
· 𐤏𐤏 · 𐤐𐤏𐤏𐤏 · 𐤐𐤏𐤏	וְתִזָּה אֱלֹהֵהּ יְת
· 𐤐𐤏𐤏𐤏 · 𐤏𐤏𐤏 · 𐤏𐤏𐤏	נְהַרְהַלְאֵטְבַּ וְאִפְרִשׁ
· 𐤐𐤏𐤏𐤏 · 𐤏𐤏 · 𐤐𐤏𐤏	אֱלֹהֵהּ בֵּין נְהַרְהַ
· 𐤐𐤏𐤏 (5) : 𐤐𐤏𐤏 · 𐤏𐤏𐤏	וּבֵין חֲשָׁבָה : וְזַעַק
· 𐤐𐤏𐤏𐤏 · 𐤐𐤏𐤏𐤏 · 𐤐𐤏𐤏	אֱלֹהֵהּ לְנְהַרְהַ אִימָם
· 𐤐𐤏𐤏𐤏 · 𐤐𐤏𐤏 · 𐤐𐤏𐤏	וּלְחֲשָׁבָה זַעַק לִילִיָּהּ
· 𐤏𐤏 · 𐤐𐤏𐤏 · 𐤐𐤏𐤏	וְהַיְת רְמֵשׁ וְהַיְת צִפֹּר
· 𐤐𐤏𐤏 · 𐤐𐤏𐤏	יּוֹמָה תְּחָה :

NOTE. The first word is *קִמְאוּתָהּ* contracted from *קִמְאוּתָהּ* *beginning*. The second is a quadriliteral *טְלִמַס* *he created*, not found in the cognate dialects. The rest of these five verses may be said to be almost entirely Chaldee.

§ 5. For full information respecting the Samaritan dialect and version of the Pentateuch, consult

Io. Morinus, *Opuscula Hebreo-Samaritana*.

Walton, *Prolegomena to the Polyglott Bible*, ch. 11.

Castell, *Heptaglott Lexicon*, and *Grammar* prefixed.

Chr. Cellarius, *Horae Samaritanae*, and

Uhlemann, *Institutiones Linguae Samaritanae*.

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